

Leadership Development as a Strategy for World Mission

I'm going to begin with the Bible - because,

In a sense, the Bible is simply the record of God's own strategy of leadership development for world mission.

His plan is the plan of salvation. His strategy is to work for that salvation through men - by the Holy Spirit.

~~In fact~~ one of the few direct Biblical references to leaders, defines them as men who speak to other men the word of God (Heb. 13:7) - "Remember your leaders, those who spoke to you the word of God."

God, in the Bible, chooses to work through men and God chooses his leaders, his men, in mysterious ways - ~~Adam, not Abel;~~ ^{Adam - who abdicated + he follows in my direction} Noah (the leader no one would follow, except for his own family), Abraham, etc. etc.

With the choice of Abraham the strategy becomes more crystallized and clear. God begins to work out his strategy of salvation through a chosen nation, a leader nation. And he leads this nation by means of three kinds of leaders, in general.

- ① Kings - like Abraham, Saul, David.
- ② Prophets - like Moses, Hosea, Amos.
- ③ Priests - like Aaron

Which leads me to my first general observation I. A strategy for world mission is going to require different kinds of leaders. Don't turn them out all in the same mould. God uses both Moses and Aaron, both the prophet and the priest - the revolutionary and the establishment. He uses several kinds of Kings - Saul, David, Solomon.

But let me begin with Abraham, whom the Jews rightly looked ^{back} upon as their first great leader - a king in the mental setting, and a missionary leader.

Leadership Development as a Strategy for World Mission

Jesus doesn't say much about leadership. This was a subject that seemed to interest the disciples, but not the Master, strangely enough. ~~luke 22:24-27.~~

Jesus spoke more about developing followers. ~~Do you love me, Peter,~~ he asked. He who does not take his cross and follow me, is not worthy of me" (Mat. 10:35) But the followers kept wanting to become leaders: luke 22:24-27.

And Jesus rebuked them. If you want to lead, he says, learn to serve.

It is the Old Testament, in fact, that has more direct teaching about leadership than the New. In a sense, the whole Old Testament is the story of God's strategy of leadership development for mission. His plan is the plan of salvation, and he chooses to work through men - Cain, not Abel, - Noah (the leader nobody would follow), - Abraham, Jacob, not Esau, and so forth.

With the choice of Abraham the strategy becomes more crystallized and clear. God's ~~going to develop his plan~~ strategy is going to be worked out through a leader-nation, the chosen people, the people of Israel. And to condense, and even simplify, perhaps, he leads the people through three kinds of leaders. ~~Kings or judges~~ Kings - like Abraham, Saul, David.

Prophets - like Moses.

~~Kings like David and Saul.~~

Priests - like Aaron

Which leads me to my first general observation: ① A strategy for world mission is going to require different kinds of leaders. Don't turn them out all in the same mould. God uses both Moses and Aaron as leaders; even both David and Saul at different times.

He needs prophets and priests and kings. H. But let us begin with Abraham, whom the Jews rightly looked back

How to Integrate Faith + Learning

① I Cor 2:2 - For I determined to know nothing among you, except Jesus X.T. to him crucified
 ② Phil 4:8 - Finally, brothers, whatever is true.. honest.. just.. pure.. lovely.. gracious, if there is any excellence, if there is anything worthy of praise
 Think about these things

This question has been around a long, long time. ~~John Calvin~~ ^{John Calvin} great systematizer + integrator - when he built his ~~Seminaries~~ ^{Seminaries} after he had had his conversion experience, - written his systematic theology - his Bible commentaries - gotten his Reformation going full speed after a rather shaky start - finally founded a school. It was the final integrating work of his life. A full Christian life - he seemed to be saying needs it all - conversion - ~~systematic~~ Bible commentaries - systematic theology - reform and renewal - and finally, continuing education - learning.

Do you remember the motto he had engraved over the arched entrance to the school, which is now the U. of ~~Geneve~~ ^{Geneva}?
 Pietas et Scientia

Piety and Knowledge - or as a rough parallel - Faith + Learning.

~~I think~~

He began with faith - as a father of the Reformation. How could he do otherwise? ~~Hadn't Paul written to~~ To the Reformers wasn't faith all that was needed for salvation. They could quote Paul "You stand fast," Paul had written to the Romans, " - "You stand fast only through faith." "Faith alone" was a watchword of the Reformation. As Calvin writes "Man is justified by faith alone and by nothing further than forgiveness.. and the holiness which is essential to the Christian life .. is a gift of grace." (in III. 3.1). That combination - a faith ~~expressed~~ ^{expressed} in good works, and grace received is what Calvin called pietas - "renewed joined with love".

Why not, then, just ~~come~~

If faith alone is all we need - why not just put Pietas over the door of his school. In fact, why have the school at all?

Because Calvin, before he became a ~~the Reformer~~ ^{his conversion "a sudden conversion" he calls it -} had been a humanist, and a very learned one. His commentary on Seneca's De Clementia which was published only a year or so before he was converted had so many fortuitous ^{Both by his recognition, he thought -} from the ancients philosophers + fathers that it won him instant recognition as a young intellectual. But it hadn't an ounce of theology in it - at least ^{no} "clearly Theological affirmations" is to be found in it (Jean Calais, De Ma God Montecel, p. 33). Then came his conversion - and a burning thirst for a new kind of knowledge -

Here is how he opens his Institutes...

"True and substantial wisdom consists principally of two parts: the knowledge of God [which he had just come to reckon with at his conversion], and the knowledge of ourselves [i.e. his former humanism] " But while these two branches of knowledge are so intimately connected, which of them precedes and produces the other is not easy to discover.. " (I. 1.1.)
 But, Calvin is not easily stopped from discerning it... a page or so later he makes it clear

"that no man can arrive at the true knowledge of ~~God~~ himself without having first contemplated the divine character and then descended to the consideration of his own [nature]. In other words - The integrating factor ~~is~~ ^{which truly} a humanist search for knowledge will never find, is the knowledge of God.

That's his first point. His second - there is no ^{and credible} true knowledge of God apart from Scripture (I.6.1) - which is God's own revelation of himself. The integrating factor is the Bible.

And there is ~~one~~ ^{another} ~~third~~ another, very necessary 3rd point - (I.7.4)
 There is no ~~credible~~ ^{credible} immediate knowledge of God th^{rough} Scripture, apart from the work of the Holy Spirit. Reason is not enough - "The testimony of the Spirit is superior to all reason", says Calvin. The third integrating factor is The Spirit.

Seek ye first the Kingd of God and all these things shall
be added unto you -

The life of the Christian is a life under the guidance of the
Lord - we are called to walk in the freedom of the Sons and
daughters of the Lord -

We have no fear of whatever is true, honorable, just,
pure, lovely, gracious - We are free from the tyranny of things,
or of doubts - all the gifts of God are ours to use, to study
to learn.

So Calvin added Science: Knowledge.

Chalmers - "Sharpen the axe"
Milton (Voyage). Father (Catechism)

Lessons for International Students

Text - I have 3 texts - but I'm going to break a rule. I have 4 points
Phil. 4:4 - "Rejoice in the Lord always; again I say rejoice."
Phil. 4:11. "I have learned in whatever state I am, .. to be content."

First point: BE CONTENT.

(2) Phil. 4:13, a I can do ~~all~~ ^{all} things, 2nd POINT - BE CONFIDENT

Phil 4:13 b. through Christ who strengthens me. - ~~Not~~, BUT CHRIST FIRST

(3) "We preach not ourselves but Christ as lord, with ourselves as your servants."

for Jesus' sake. So don't just study - Preach Christ, + by word and deed be a servant to others + a witness for Christ.

Rejoice (1) BE CONTENT. (2) BE CONFIDENT. ~~TRUST THE LORD~~, ^{Put JESUS FIRST, not yourself} AND SERVE OTHERS -

(3) ~~Put JESUS FIRST, NOT YOURSELF, BUT SERVE~~ ^{And}

It isn't always easy to be an international student.

~~But this won't be a sermon.~~ I've been asked to speak as an international student myself. I was born in what is now North Korea - but I went to first grade in America.

Howard - "Look at all those foreigners!" We had to learn to live in two worlds - And the first lesson we learned was that it wouldn't be easy.

First grade in San Rafael, Calif.

We should have known that it wouldn't be easy. We had heard all about ~~how~~ what happened when my father, an American, went to Korea - that was 112 years ago, in 1890.

Father - thrown out of Korea; shrine worship

Sam " " " China

Rejoice - but only in Christ, not yourself

Be content " " "

Do all things " " "

And you will never be permanently discouraged - rejoice.

Diet. 45-65% carbohydrates, 25% or less added sugar, 20-35% fats, 10-35% protein.

INTERNATIONAL SERV.

I have been asked to tell what I know about the blazing romance of Elmer and Ella Ruth Kilbourne. Now I wasn't there at the time, and I may have a few details wrong - but I know them so well I can reconstruct the whole thing out of the past like a genuine Itaewon original authentic reproduction Korean chest.

Elmer and Ella Ruth, Methodists though they were, met by Presbyterian predestination. It was an engagement made in heaven - though I am told that the angels had some doubts about Elmer. Ella Ruth should have seen through him, but love is blind.

They met in Mississippi, under a magnolia tree in the old South. Elmer was broke, he had pawned his last tennis racket - and the Health and Fitness Shop which he had just opened: had gone brokeupt. It was called the Dark Snatch Center; a name that could have been improved - maybe Bark Scratch would have caught on better. But perhaps the trouble was with the courses he advertised: They were flops. One was called:

- Another was "Tap Dance Your Way to Regularity"
- Then there was "Creative Tooth Decay"
- And "Exorcism and Acne"
- And "How to Avoid Protein Complementarity"

He had a sideline which was also not doing so well: a Business and Career Advice office which specialized in:

- "Career Opportunities in Iran"
- "Tax Shelters for Indigent Missionaries"

But across the main street fight there in Tallahoochie, a rising young business executive and popular leader of the Deep South Women's Lib Coalition, and Save Hominy Grits from Extinction Caucus, Ms. Ella Ruth Lott had a thriving (You've heard of Lot's wife - well, in Tallahoochie Elmer is known as "Lott's husband"). Ella Ruth had a thriving new business going. It was a Home Economics and Self-Improvement studio. Unlike Elmer's courses which were sure failures, hers had mass appeal. Like

- "Sinus Drainage at Home"
- "How to Convert a Wheelchair into a Dune Buggy"
- "Dealing with post Self-Realization Depression"
- "How to Cultivate Flu Virus in your Refrigerator"

Oh, the mystery of love! Success and failure. How opposites attract! Who could have guessed that when Elmer proposed Ella Ruth would accept. That she would even get his tennis racket out of hock. (He still has it, though his game has not improved with the years). He took down the signboard, "Career Opportunities in Iran" and put up the notice instead: "Gone to China". They went. Came back, crossed out "China", and put in "Korea".

And now a whole new life has opened up to them. They call their business "O.M.S: (Opportunities for Mouldy Saints). Some of the course-offerings they've tried most recently are:

- "Looter's Guide to Yonqung-po"
- "Under-achiever's Guide to Very Small Business Opportunities"
- and a Valentine-Day special, "Mail order Matchmaking for Missionaries"

And they live happily ever after. A marriage made in heaven. But the angels still have their doubts about Elmer.

(Research paper by Sam Moffett)

for Seoul Union Club
Valentine Party
February 28, 1981

2/28/81

Tilber of Seoul 1st ...

What Does God Think of Me

Two central questions. 1) What do you think of God?
2) What does God think of me?

In the answer to John: ① His central purpose: "that ye may believe"
Answered in John 3: 1-15. ② That ye may know yourselves as God sees ye.

First of 11 detailed conversations of Jesus recorded by John.

Note first its place in the structure of the gospel: -

1. No matter how good you are, you are not good enough.
2. You must be completely changed - a new person.
3. You can't do this changing. God does it.

| Lk. 7: 30 - The Pharisees refused baptism of John

I. Nicodemus was good -

II. Necessity of the new birth.

- A. 1) Not only to believe in miracles
2) " " " " acknowledge X's mission

B. We must live new life.

235 - Breath in the Breck of God
215 - From Him Joy of Living Heats
209 - Thine Is the Glory
405 - My Jesus I Love Thee

198 - When I Survey

FURLOUGH - '65

I. It's hard work.

"Home assignment" not leisurely family visits. And stretched over a whole continent of supporting churches.

Text: Rom. 1:13 - "I want you to know brethren that I have often intended to come to you (but thus far have been prevented)."

Circuit intensified by 2 20th c. phenomena: aerodynamics, eccentricity. Not comfortably localized to Presb. in one area - but assigned to 6 denominations in the "adjoining" states of Penna. + Calif.

Furlough is an exhausting year. Best or vacation should be mandatory.

II. It's stimulating + refreshing.

a. Oh the joy of working in English!

But adjustments necessary ① "treasures in earthen vessels" - "Korean pottery?"
② Snip in English! "What's English?"

b. Good to be able to say a good word for missions. Recruiting. But harder than last furlough. Foreign missions is not "in". On campus, the burning issue is civil rights (Skip in jail).

But some bright spots ① Internships at Fuller, Columbia (Brand, Form)
② Urbana - 7,000 young people.

c. After Korea's problems, America's ecclesiastical + Theological cross-currents are exciting. Civil rights not only burning issue. At 9 A the biggest excitement: Confession of 1967. At one point, I was prepared to speak against it. But let me put it in this word - it's important to keep in balance.

I have to remind myself: ① change is not bad

② relevance is vitally needed

③ reevaluation is Biblical

④ ethics of gospel needs spelling out

Only when I have recognized that am I free to
lambs to the document for its ^{one-sided} ~~one-sided~~ ^{viewpoint} Christology, ^{its} its
weak doctrine of Scripture - "normative" is *pro se* Blake.,
- and its incipient universalism.

III. Fulgh is a normalizer.

a) It reminded me that Korea is not the only mission
field in the world - N.Y. newspaper.

b) It reminded me that you people here get along without
me entirely too well.

c) And it reminded me again that I'm still part of the
American club - and that it's the home club.

IV. Best of all: fulgh is only temporary.

I'm making a Philoppian these days - a good verse to
end fulgh with. Phil. 3:13, 14.

1972
1886
86

Seoul Union Church

Seoul Union Church is 87 years old this year - only one year younger than the beginning of Protestant mission work in Korea. Dr. Allen wrote in his diary for June 28, 1885 "Held our first stated Sunday service this eve after dinner. Dr. & Mrs. Henry, the elder Mrs. Scranton, myself and wife being present." ^{at 8 o'clock} A year later, ^(July 25, 1886) the progress of Seoul (mostly missionaries) met ~~to organize a church~~ ^{to organize a church} ~~and~~ ^{and} ~~organize themselves as a church~~ ^{organize themselves as a church} - some felt that simply by meeting they had organized, others were not so sure, and the minutes of that ^{first Seoul Union Church meeting} ~~particular meeting~~ ^{meeting} state that the discussion "was more spiritual than spiritual." But they did finally get organized - on Nov 3, 1886, adopting a constitution and electing H. G. Appenzeller as first pastor. He was succeeded ten years later by H. G. Underwood, by D. L. Sippel in 1896 and S. A. Miffett in 1892.

They asked Capt. Parker, the U.S. Legation Minister for permission to use the Legation office for services on Sundays at 4, and he agreed. At first they ~~alternated between~~ ~~used~~ an Episcopal service on alternate Sundays, but this ~~plan~~ was soon dropped. From the begining the church was international. One of the first nine members was Japanese, and he was elected a trustee the next year. (2) Not exclusive

In 1888 the church moved to the Presbyterian Mission first house, near the present Gray House, and the next year 1889, bought a 40 x 70 foot lot in front of the present U.S. Ambassador's residence ^{where the tennis courts now are} for \$2500 ^(1924 sold - 100 times as much) (125) ^{thousand times} - which, if we had managed to hold on to it would probably be worth a ~~fortune of a million dollars~~ today. ^{(3) No change from Seoul Union} By this time the church was meeting in the school chapel of the Methodist Mission - making out a very happy arrangement for a payment for the premises.

The Methodists provided light, heat and care of the room - in return for which they were allowed to use the handsome church bell for the school on week-days -

It was a great bell - bought from a Buddhist temple for \$12.50, and weighing 150 pounds.

In 1892 the hour of service was changed from 11 a.m. to 4 p.m., so that the missionaries could attend Korean club in the morning. Weekly prayer-meeting was on Thursday evenings, and ladies prayer-meeting on Wednesday afternoons. There were only 6 preachers in the community that year - Appenzeller, Banks, Gifford, G. H. Jones, Moffet, and Othman - who rotated in the pulpit. (It was pretty much a Methodist + Presbyterian affair, though at first they had tried to have Episcopal services on alternate Sundays.)

In 1895, when men S. Presb. the Bells, arrived, they wrote home "Yesterday (May 5) was communion at Union Church... (which is) composed of the various missions here and the different denominations have communion in turn, that is Methodist and Presb. Now there is one Baptist, and we don't know what we will do." But the club wanted to provide even a Baptist communion.

In 1911 it called its first full-time pastor - the Rev. Allen F. DeCamp, who served for sixteen years.

1899 - Tai Choo

1905 Chung Dong Meth.

1907 Guba

1919 Pison

1924 SFS

1956 - Tai Hwa.

(5) It is a pilgrim church.

Wheaton means so many things - happy memories
 a continuing fellowship
 a good ~~education~~ challenge to ~~learn to~~ education
 a guide for life

I Happy memories - This is what ~~comes back~~ sneaks in on you when you come back, ^{then} rolling over you in one big, wet happy fog. Memories. I'll spare you the details but these do story with you:

- ① Doc Strain & his ^{insistent} insistence on instant perfection in ^{class composition} ~~writing~~ ^{mission} ~~mission~~ • his ^{losing} ~~losing~~ ^{sudden} ~~sudden~~ ^{proof} ~~proof~~ in students.
- ② The Sermon Cake & the ~~shocking~~ ^{shocking} ~~concern~~ ^{concern} of arrival in - all junior.
- ③ Tennis and soccer, & Tom's bells, & Arrows, & the little old gym

I'm glad for the memories, but I'm glad that Wheaton is more than ^{happy} memories. It is a

II. A Continuing Fellowship It never ceases to amaze me how wide-wide the Wheaton family has become, and how intimate it nevertheless remains. It follows you into graduate study, it goes to the mission field with you, and you find it wherever you go in the world. I remember a day in Calcutta, surely the most depressing God-forsaken big city in the world - but not so depressing upon the telephone ramp and I learned that Bill Teale had heard we were coming high and wanted to see us. The connection was Wheaton. It's a continuing connection.

III. Wheaton is also a challenge to education, and a guide for life.

IV. My mother, I think, was happy about Wheaton for me because ^{I was strong in} ~~she liked~~ ^{the} Greek and Latin - that figures for a mother whose master's thesis was "On the use of the Caesura in Catullus". My father was happy about Wheaton because it was soundly so. That figures for a father who made me learn the shorter Catechism before breakfast. I'm happy about Wheaton because it was both

I'm happy that it ~~was good education~~ didn't slump on the education to promote the party, that I've never had to apologize for the academic training Wheaton gave me. I'm even more grateful that it was academic training in context - in Christian context. ^{with just} ~~with just~~ ^{that} ~~that~~ ^{serious touch} ~~serious touch~~ & ~~critical~~ ~~opinion~~ ~~criticism~~ of the whole academic process to remind me that even the most famous professors can be wrong, and I must do some thinking for myself.

The context is "Christ and His Kingdom" - a good guide for life. First the King, then the Kingdom.

668 - 5078 Boardman

311 E. Franklin

8³⁰

~~It was my~~
informed report -

In the last 13 months - covered the world - from ^{highest} Kilimanjaro in the heart of Africa, to Mt. McKinley, highest in North America; from Cambridge Univ in quiet English countryside, ~~to~~ to Yonkers University in bustling Seoul, from East Germany to East Africa; from Constantinople to Chucipo; from ancient Ephesus to modern Edinburgh.

I touched four continents Asia, Africa, Europe & North America. But just ~~And as I looked~~ ^{two} things about the world stood out and caught & held my eye as I whirled around its ~~surface~~ surface so quickly & so briefly. First - the barriers. Second, the bridges.

The barriers - the separations, the divisions, the polarizations are much the most obvious. ^{① Korea} ~~We saw it~~ They appeared even as we began to leave Kimp'o - almost slipping across the line into forbidden N. Korea.

^② They are all through Africa. Not just the national divisions - ~~which~~ have broken up the union ~~effect~~ There we saw as soon as we reached Kenya - one of three countries (Kenya, Uganda, Tanzania) trying to form an E. African Union - and failing - Tanzania being communist, Uganda, at that time, more socialist, and Kenya, most stable + prosperous, preferring to remain capitalist and free. But just as deep are the internal barriers - the ancient tribalisms in each country. Even more striking - the barrier between new & old Africa. Symbol - we left sophisticated Nairobi - tall bldgs. for Amboseli - huts + ^{zebra} ~~grass~~. They have caught.

^③ Then we re-entered Asia - and I was reminded of a very ancient, but still potent division - the barrier between East & West.

^④ England most familiar of all - the Berlin Wall.

^⑤ England - I relaxed. Fewer divisions, I think. Delightful irrelevancies -

^① Cornwall. Cornwall.

^② Erasmus lines - not division.

^③ But paralyzed by protest, elec., bus strikes

^④ U.S. - No need to read you of division, there - polarizing any Viet. 1960.

Berkeley
Columbia

Kent > T.

Bridges - Africa - the club (50,000,000 books.)
Ephed - the school (Zalbach, Toppelt, Endin 6).
U.S. - A member. Rotary.

The American Church - which one? Jim Charles Tom?

The first hard fact to report about the church in America is a dark one: a sense of discouragement, a failure of nerve that has almost paralyzed American Protestantism. "America," said a British visitor, "have been overtaken by a fit of convulsive pessimism." (R. Winter, 25..Years)

frankly

Well, American Christians have a good deal to be pessimistic about. Let me mention a few:

1. A disastrous decline in church giving. Episcopalians in one year gave \$60,000,000 less than the year before. (1969. L. Kinsolving, Hon. Adv. Sep 18 '71) and there is "an institutional death wish in the Episcopal air", says Time Mag.

2. That death could be by civil war as easily by loss of support. Highly-charged separatist movements are breaking out in almost all the major denominations, and the most frequently-used word in American church circles this year was "polarization"--clergy from laity, activists from evangelists, headquarters from congregations.

3. The most commented-upon reason for all this is the rise of a new phenomenon in the church, "liberal fundamentalism", or "narrow-mindedness of the ecclesiastical left", an intense emotional attachment to a narrowly selective circle of issues, as fundamentalists were once intensely and emotionally attached to a highly selective circle of dogmas. The maddening thing is that just as the old fundamentalists were ~~once~~ so often right about their doctrines, the new ones are often, but not always, right about their issues. We arrived in America just in time for the Angela Davis case, where a proper concern for black justice was completely side-tracked by an irrational unconcern for facts or consequences--and the result was the dynamiting of the Presbyterian church as it had not been divided for years.

But this is communion Sunday. One reason I need to come to the Lord's Table regularly is to be reminded that there have been dark days in the church before. "On the night in which He was betrayed, our Lord took bread.." Betrayal and death and defeat. But the Last Supper is not the Last of the Church of Jesus Christ. He rose again, and the church over and over again miraculously survives.

But I am a church historian. Banton & records.

Angela Davis's case, where ~~the~~^a proper concern for justice for blacks was completely
vitiated by an irrational unconcern for facts or consequences - and dynamited
^{Presb.} the club as it had not been divided for thirty years

But this is communion Sunday. One reason I need to come
to the Lord's Table regularly and faithfully is to be reminded that there
have been dark days in the club before - betrayal and death and defeat
But the "last supper" is not really the "last" of the club of Jesus Christ.
He rose again. And this club is tougher than its critics think. It has
miraculous powers of survival.

I find Episcopalianism in America who were not ~~morning~~^{morning} because
they were so in power, but regretting that they had fed the
matchless riches that are ours in J. X. A new prayer movement is sweeping that
club. I find thoughtful Xos - once on opposite sides of the fence, polarized
between liberal ^{making} and conservative ^{now} but fighting back from the extreme to the center. It
Engelbarts with a new social concern, progressivism with a new ^{sensitive} awareness of
the ^{power} work of the Holy Spirit and a compelling desire to talk not only about justice
but about X.

I find you people who had been leaving the club in droves -
coming back, long hair, beards and all. The ~~James~~ ^{James} ~~franks~~ ^{franks} ~~one~~ ^{one} ~~third~~
of them baptized at Laguna Beach - a day I happened to be in Los Angeles
I can't say I understand them - but I want to keep the doors of the club open to the
hippies at Seekers Conf.

Read. Gen. 12:1-4

Hymn #44

The only man who agreed completely with everything I said yesterday, I find out later, was sitting in the back row, and couldn't hear what I said.

You all look deceptively close from up here, & I think speakers unconsciously lower their voices — so let me know when I fade out

And don't get ^{too} hung up, when I make ^{and it will} mistakes ^{academic Bible study} let me repeat — This isn't really formal Bible exposition, ^{that I'm} doing. I'd much rather call it "Workshop sessions with the Bible."

I. The first step in working with the Bible you've got to do alone, ~~and~~ you've got to be ~~willing to make mistakes~~ find out what ^{you think it says, and what} it says to you. ~~And I don't~~ ^{Practically what I did yesterday} ~~make mistakes~~ ^{I did it alone} ~~which is an important part of the process.~~ I did all the talking. I didn't ask what ~~it meant to you~~ ^{you thought it was} saying, which may not be courteous, but it's a step in Bible study that you by-pass only to your own loss.

II. Now today, the second step. Check what you think the Bible says, and what it says to you, with what it says to ^{someone else}. And as a practical point, turn first to ~~someone who~~ ^{will be sympathetic} ~~can't help~~ ~~all~~ ~~over~~ ~~you,~~ or it may paralyze you from making any further efforts some gentle soul who will try to find something you've done right, and will stretch rather than tear down — if you get cut down too soon and too hard — after you've ~~found~~ found something in the Bible that seems to be just the thing you need — you don't want to be told too bluntly & too harshly that you're a complete fool and you'd better learn to read before you read the Bible.

So I'm not going to talk quite as long today. And I've asked two people to look at the same Bible section — I didn't give them much warning — and I asked them not so much to correct me — that can come later — the second step is to start broadening. Not what did I see wrong — but what other things does the passage mean to ^{someone else}. — I'm also trying to demonstrate different ways of using the Bible.

CHURCH BUILDING

Wish you -
Greetings from ~~you~~ Kree - from your missionaries
Son of Erika Muffett. We have just heard you are
having a rally on the 30th to raise money for a new chh building
after ~~the~~ earthquake damage, ^{if we can get it there in time, we} and want to get in this word of
encouragement ~~if ^{it} ~~is~~ ^{long} ~~time~~~~ and challenge to you in the task ahead.

Out here, on the field ~~we think it's~~ ^{that} what happens
in ~~the~~ ^{your} ~~congregation~~ ^{back home} is vitally important - not just for you, but for us too.
~~as well.~~

I have heard people squabble about new chh buildings
in America. "Think what ^{the} money could do for foreign missions" they
say. ^{but what a short-sighted, unchristian attitude.} We don't begrudge one cent
of the money you will need to ~~keep your congregation~~ ^{rebuild} the House of
God in Glendale, ^{and keep it} a place of pride and beauty, ~~at~~ a fit home for
your worshiping congregation. ~~We know that~~ There is no mission without
a strong, ^{time} ~~lasting~~ ^{time} local congregation. ^{That is where mission begins. We're not here} ~~So not here~~ on the further - you're not
the center, and we say to you - Don't let the center wobble away, ^{or mission will fade away with it} ~~his~~ ~~time~~ ~~that~~
~~time~~ ~~who~~ ~~are~~ ~~for~~ not faithful to their home chh

responsibilities are no good for foreign missions either. As I
remember my Bible, it was not Jesus, but Judas, who ^{is a}
~~would~~ tried to use the local budget, ^{the disciples' money} and spend it on the
poor. And Jesus rebuked him.

So get to the work and build your church,
and we will rejoice with you. For we know ~~it is~~
~~that~~ ^{it is} Christians who are faithful to their local
responsibilities, are the ones who are ^{at the same time} most faithful at home
in spreading the good news of ^{the} ~~the~~ ~~gospel~~ ~~out~~ beyond the sanctuary, ^{in mission} even to
the ends of the earth.

The Christian mission starts right where you are —
in the middle of a building campaign. That's where it starts —
but that's ^{it keep moving out on the street} not where it ends. So get a good start, and
God bless you — ~~and we will~~ Get your building up —
and then keep reaching out, as you always have — ~~at the~~
~~work~~ in the name of Christ our Lord and Saviour — to Korea.

An ocean - large body of water, entirely surrounded by trouble. (Andy Roy)

A conference - a very small idea surrounded by a large amount of talk.

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Nairobi Aug. 1970

Consultation on Theol Education.

OPENING REVIEW

- It is my purpose to
- ① refresh memories by summarizing the background papers.
 - ② note a few agreements & disagreements.
 - ③ toss up for grabs some of the stimulating questions raised

I. First, a brief look at the 8 background papers, or "brief starter-papers for discussion", as they have been called.

A. The authors are distinguished, - ~~and~~ the variety of their backgrounds is a promise of breadth as well as depth: -

Two are Africans, and another resident in Africa. One from Asia. One from Latin America.

Two are from Europe & the British Isles. One from Australia. ~~1 - Latin America - 1 Asia.~~

One is a missionary, two are theological executives, four are from younger churches, [one from Australia]

All of them ~~one~~ come with direct involvement and deep, shared concern for Theol ed.

B. The papers, in ^{general} order are -

1. Dr. Cason, of TEF London, deals with "An Evaluation of Theological Education in Africa Today", ^{SUMMARIES will only DECAPITATE + DEVITALIZE, BUT...} ~~for a ch. ch.~~, which, as he points out, is handicapped neither by "the minority complexes of Asia", or "the post-Christian disillusionment of the West". His major concerns for its ^{Theol ed.} are ① ~~the~~ ~~is it possible~~ Differences of opinion on the relationship of Confessionalism to Theological Cooperation, ② The question of the value of University connections to Theological education - ~~there~~ can we afford to train academicians who won't be pastors. ^{on the other hand} And, can we afford to train pastors who won't learn to think? ③ The problem of using to best advantage the Christian studies programs in government schools, & of Africanizing Theological education. ④ Finally - in pursuit of a definition of theological education, he asks for a balance between the academic & the vocational, between the spiritual and the prophetic.

#2 Prof. Philpot, of St. Paul's United Theol College in Kenya, evaluates theological education in ^{East} Africa from within the continent, and in the perspective of previous surveys in 1963-1969. He sees hopeful signs of improved caliber of students, better ecclesiastical cooperation, and more men in training - but notes that no E. African country has more than ten men possessing a Theological degree. He calls for more African teachers, and pleads for post-ordination training to keep the ministry in pace with an Africa constantly changing at revolutionary speeds. One provocative warning is included - granted the ^{African} schools must raise academic standards, he says, but doing so will not necessarily make them more relevant - it often only makes them more Western!

#3 From East Africa also comes third paper - Dr. John Mbiti of Makerere University College Uganda with its dominant theme: Christian educators, pay more attention to ^(African Theol. schools teach African religions not at all, or only half-heartedly) the African religious soil. ^{Yet} It is where your people are growing, and where they must fulfillment, if Xt indeed came not to destroy, but to fulfill. Don't destroy Africa's the religious wholeness of African life with the West's crippling cleavage of secular and sacred, let the encounter with African religions produce an African, ~~theology~~ non-colonial theology. But in and through it all, remember the other dimension of the gospel - judgment. "The ~~African~~ Gospel should come into our rich African religiosity," he says, to turn it upside down, and if it fails in so doing, it will have failed Africa."

#5. Let me take #5, another paper from Africa - before we turn to perspectives from other continents. It is Prof. Gaïeta of Ghana's Comments on the African situation: with its three-tiered pattern of theological education - ① the first, its wide base in religious instruction in both denomi. public schools - this must be kept simple and African, he says. ② the second - training of the laity as full-time church workers - this is indispensable, he says, ~~even~~ for a church with as few ministers as Africa - and this too must be kept theologically simple, and secularly relevant, for the world is where the layman lives.

⑤ The third tier is ministerial training, ~~which is in itself two-tiered~~ - which must be rooted in life, not academia, but needs the academic discipline of the mind which alone will produce the kind of ministers able to find a ~~an~~ harmony for the African mind torn between the ~~African world-view~~ spirit-filled African world view of the skeptical scientific world-view of the West.

Now to these voices from ad about Africa, are added insights from other continents

#4. ~~In~~ Latin America, speaking through Dr. Alves of Brazil, speaks of function and structure, from a sociological, not a theological perspective. Seminaries, he says, as now organized structured, are too limited to the preserving of the church structure, ~~not~~ rather than the search for Theological truth in the service of the world. ~~By~~ Reorganization for better direction is impossible - they are controlled by the church, and the church is cutting itself off from the world, retreating into its shell. Do we not have to begin to think, therefore, he suggests as a discussion-starter, of freeing theological education from the church?

#6. Australia ad Prof. McCaughey of the Univ. of Melbourne, remarks on "the tyranny of distance" as it affects theological education - geographical isolation, ^{and of theology from other disciplines,} isolation from the universities, isolation from other confessions, ~~isolation of theology from~~ ~~others~~ He is most concerned about closing the gap between the churches ecumenically in theological education, and finds a somewhat qualified advantage - but advantage nonetheless - in a distance which allows for concentration on ^{the} fundamentals - "what has belonged, what does belong, and what may again belong to the substance of the faith," as he puts it.

#7 Paper #7, by Dr. Simpfendorfer, Sec. In Theol. Ed. of the W.C.C., faults theological education in Europe for being too academic and detached, too book-centered and history-tradition oriented, too parochial and uncumenical, too detached from church institutions, too clergy-centered - ^{and} ~~in sum~~, too isolated. But he softens each hard blow with a question mark.

#8 And finally, the voice of Asia, though Principal Song of Taiwan Theological College claims to speak only for "a very small part of Asia". This is a call for a new world-affirming, reason-affirming spirituality, a call to Asian identity, and to courage in theological experiment (even with the doctrine of the trinity!) - to de-institutionalization, and diversity, to training the laity and recruiting from the university. It is a call to prophesy, not to peace. All in the service of theological education defined as "the training of the Christian man in the service of the world which God deemed so dear that He did not spare His Son to redeem it."

And now, having finished the summary

~~This is our backlog of discussion - 8 always stimulates, often provocative papers. It is interesting to note the "image" of theological education that they, with their combined weight, suggest - their areas of broadest agreement. And having finished the summary~~

I feel like saying with Walter Rauschenbusch, "The largest and hardest part of Christianizing the social order has been done." But it was in 1912, remember, when he made that incredible remark. We have received the papers, but the largest and hardest part is still ahead - as always.

Are you satisfied with the "mize" of theological education ~~and~~ which these & always stimulating, often provocative papers, present. The areas of broadest agreement are significant:

① We are still in search of a balance between higher academic & intellectual integrity on the one hand, and vocational service to the church of Jesus Christ on the other. The tension is unresolved - a move in one direction seems inevitably to be a move away from the other. But the tension should remain. Like the great "insoluble tensions" of Scripture (the phrase is Michel's), the tension forces creative thinking, and I hope discussion. And in the long run the tension is probably closer to life's realities than ~~is~~ the solution.

② We are aware of our isolation from the world as it is - its secularized knowledge, its burning problems, its non-Christian religious roots. And we want to learn from as well as speak to all of these. In sum, leafing through these papers I sense a ~~greater~~ curiously greater urgency to learn from than to speak to. Is that theological modesty, or theological insecurity? And why so little emphasis on learning from history, or more importantly, from "sacred history" - from the Bible. which leads to →

③ We are still longing for a harmony between the old and the new. In the phrase quoted from Daniel Jenkins - for "maintaining the church's traditions in a state of fluidity."

Less for R.E. - Pentecostality?
From ministers - not Bible schools?

6

④ We recognize our divisions, and pledge for ecumenicity. Which is absolutely right, but not surprising either, on an ecumenical occasion celebrating the union of two traditions Reformed and Congregational. But what of the values of diversity, and why are the non-unity the fastest growing church groups today? We have resolutely ignored what the vitality of the sects and the proliferation of the non-ecumenical,

- ① Place of Theology in our areas
- ② Theology in the Chh.
- ③ Theology & Society.

- ① Definitions
- ② Gospel & indigenous soil
- ③ African Theology
- ④ Chh. & Theol. Educ.
- ⑤ Univ. &

Disagreements . Relation to the church -

- ① Theological education - Colleges
- lay training. } from which point of view.
- ② Irrelevant methods - none points it out clearly.
- ③ Conflicts - the place of the church. Tyranny of the chh. 1
- ④ ^{Relation} Freshness of the gospel to religious soil. The tension.
- ⑤ Westernism - conditioned by financial support Theological implications of money
- ⑥ All papers neglect "a working def. of ministers" -
Begin with some definitions -
- ⑦ Give time to "African Theology".
- ⑧ Theol. levels of indigenization.

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YOUR WORLD IS TOO SMALL

One of the most memorable commencement addresses I ever heard was in a little junior high school out in the hills of rural Korea. The principal, a dignified village elder, stood up to exhort the graduates, and perhaps in deference to my presence as an American in their midst, he told them, "Boys, I want you always to follow the example of Christopher Columbus, first president of the United States!"

In somewhat the same ^{historically} dubious tradition, I am about to exhort you to follow the example of my favorite disciple among the twelve, who was, I regret to say ^a Thomas, ~~Thomas the~~ ^a doubter, ~~Thomas the~~ ^{an} foot-dragger, and, if tradition can be believed, ~~Thomas the~~ ^{for he was Thomas, the Apostle to Asia,} embezzler—but still my favorite. Let me hasten to add that it is not as doubter, foot-dragger, and embezzler that I want you to follow him ^{and not even necessarily as apostle (which means missionary), though I would not be disappointed} What I like about him, and what I hope will commend him to you, is that though he started out as a man whose world was too small, he found the grace, finally, to see it large, as it really is. ^(So what I will be saying, in brief, is: don't leave this seminary with an unexamined sense of despair; drift away as a spirituality.) ~~Don't leave San Francisco today~~ for a small-world ministry. Don't let your world get too small. ^{And if this so on to you can be to the current small beauty of fact then let me merely observe that thinking small never has been and never will be occur at I}

Thomas started as a doubter. ^{John tells} the familiar story ^{how} in John's gospel ^{tells} when ^{how} Thomas missed the first resurrection appearance ^{of Jesus.} and ^{when} the others told him about it, ^{his immediate reaction was,} he said, "I don't believe it". His world was too small. His world of belief. It was big enough for a human Jesus, but too small for a Risen Lord.

^{I think,}
We are all of us, at times, ^a followers of Thomas the doubter. You would be very unusual seminary students, and this would be a most unusual seminary, if you are graduating today with no more doubts ^{in your [shadowing]}

shadowing your Christian faith. Doubts will come, ^{doubts will} and go. ~~But~~ Don't glamourize them; and don't cling to them. Academic circles tend to idealize doubt as a sign of intellectual maturity, ^{but} In the ministry, doubt is more often a mark of spiritual impotence. ~~With Thomas,~~ It was not doubt that made ^{Thomas} ~~him~~ the father of eastern Christianity. It was his faith. He broke through out of the tight, paralyzing ^{little} world of his very human doubts into God's ^{and larger} large, real world of faith and resurrection power and ~~Christian~~ ^{servant} in the hands and side of the risen tion. He saw the marks of the suffering ~~Lord and he turned to the risen~~ Lord, ~~"My Lord and my God"~~ and he turned to Jesus with a cry of confession that changed his ^{whole} life, "My Lord and my God". ^{Your world will always be too small if your Christ is too small} ~~But perhaps at first~~ ^{In this new way he may have at first} When Thomas turned to Jesus ~~as he expected,~~ like some Christians, to be drawn up immediately with ^{his lord} ~~him~~ into heaven. If so he was ~~disappointed.~~ He turned to Jesus, and Jesus turned him right back into the world. ^{Instead of taking him to heaven} He sent him to Asia. And once again Thomas's world was too small. He dragged his feet. There is a delightfully apocryphal but very early document, probably written about 200 AD in what became the mother church of Asian Christianity, Edessa. It is called the Acts of Thomas, and purports to tell what happened to ^{Thomas} ~~him~~ ~~after he left him in the canonical Book of Acts Testament.~~ ^{See lecture notes p 25.}

The story opens with the eleven disciples gathered in Jerusalem after the Ascension to try to decide how to obey the Lord's last command, "Go into all the world and preach the gospel." Sensibly, they began by dividing ^{the} world up into eleven parts, one for each, and then, as their custom was, they cast lots for the assignments. India fell to Thomas. Now Thomas had turned to Jesus in faith, but he was still Thomas, and he said, "I won't go"... ^{I can't} ~~He said, "I'm just not strong enough to travel~~ that far". [Then,]

Then, thinking of a better excuse, he added, "Besides, I don't speak Indian".

The disciples argued and prayed ^(but he was stubborn, so they) and finally called in the Lord. And the [^]aviour appeared to Thomas in a vision--remember, this is apocryphal-- and said, "Go to India, Thomas, for my grace is with thee". But Thomas dug in his heels and said, "Anywhere else, Lord, but I'm not going to India." So the Lord, who knew his Thomas, took sterner measures. An agent of the Indian king, Gundaphar, happened to be in Jerusalem at the time looking for a carpenter to build a palace for the king. Now in Asian tradition Thomas "the Twin" was the twin brother of Jesus, and therefore a carpenter. So the Lord simply sold Thomas ^{as a slave} to the Indian merchant. "I have a slave who is a carpenter," he said, ^{which} ~~it~~ was quite true. Thomas, like Paul, was a slave of Jesus Christ. But when ^{he told} Thomas ~~was told~~ what ^{he} had done, Thomas ~~happened~~ he was speechless. All night and into the next day he wrestled with himself before he could ^{bring himself to} say, ^{"All right, I'll go."} ~~"I go where you will, Lord Jesus. Your will be done".~~ So though he was not quite kicking and screaming, ^{but} it was only with considerable foot-dragging that the first missionary to Asia was carried in no great triumph to his mission, a slave. Thomas's world was big enough for preaching in Jerusalem, but too small for a mission to India.

He is not alone in that. How often I have heard people say, "Don't we have enough problems of our own right here in America, so why do you have to go over there to Asia."

But the term I learn from Thomas → If your world leaves out India, or any other of the "uttermost parts" — ^{And by the same token} from Africa to the islands of the sea, - it is too small too. [^] It is also too small if it leaves out Jerusalem, ~~by the way,~~ which is something we overseas missions enthusiasts need to be reminded of. Some years ago I was thrown into an international working group on "The missionary obligation of the church". It was an unsettling experience. They wanted to know why I should be labelled [a missionary]

a missionary any more than the man sitting next to me, who happened to be a Christian and a professor in a state university, as if by not going to Tibet he had somehow miserably failed to answer God's call. They needed me, ^{meaning that} ~~with~~ the wicked ^{line,} ~~bar,~~ "To be a Christian carpenter is good; to be a Christian minister is holy; to be a foreign missionary is holier-than-thou". ^{Now} They were absolutely right in insisting that the whole world is the mission field. But when they added, "And every Christian is a missionary", I drew back. It's a great phrase, and partly true. But I cannot help wondering if this isn't just one more way of making ~~adverse~~ comfortable church people feel all the more comfortable at what they are already doing, whereas the first thrust of the gospel is to make us uncomfortable because of what we are not doing. It's all very well to tell ^a ~~the~~ Christian carpenter that that is what he is called to be--~~in his case~~ it is probably true--but then how are you going to explain to him why the first Christian carpenter left his carpenter's bench and started out from Nazareth on the long missionary road that led to a cross? Every Christian is a witness, but ^{just as} ~~not~~ all are called ^{to be ministers} and ^{and not all are called} ~~to be missionaries~~, as Paul sensibly realized. "Are all apostles? are all prophets? are all teachers?" No.

In somewhat the same way, although the whole world is the mission field, and the nearest parts are ^{actually} often more difficult and always less glamorous than fields farther away, nevertheless, without ignoring ^{Jerusalem,} and ^{Florida} ^{California} Judaea and Samaria, don't forget "the uttermost parts". They are ^{the} more neglected; and ^{they are} in greater need. Choose almost any category you want--food, freedom, factories, ^{or} ~~and~~ the Christian faith--and you here in the United States have squirreled away more than your fair share.

Only 6% of the world lives in North America. 57%, which is more than half of all the people of the world live in Asia. Three-fifths of the world's teen-agers live there, and that means that three-fifths of the ^(world's future)

world's future is Asian. But most of them live in households with a cash income of less than \$7 a head a week. (It is even worse when you^{or} compare the fairness of distribution of the Christian faith. Our American 6% of the world has the largest number of professing Christians of any country in the world, while overcrowded Asia with more than ten times the number of people^{It's still in many ways an unneeded field. Gene Gadupis told us recently} (2 billion, to our 200 million) is only 2% or 3% Christian. Yet we in America have more ordained Protestant ministers than all the other countries of the world combined: and each year we share fewer and fewer of them (we United Presbyterians, at least) with the rest of the world. We are down from 1082 overseas workers in 1966 to 402 in 1976, and of these only 29 were under 40 years old.

No matter how you rationalize it, there is something radically wrong there. Your world is not only too small, it is getting smaller. Either we break out into the world again for Christ, or we are going to be swallowed up by our own greed and isolation. ^{I am encouraged} ~~What an exciting thing it is~~ to find that this seminary, at least, is doing something about it, ~~we~~ ~~are~~ reaching out in an American-Asian approach to a Pacific Basin Theological Network, out to where some 500 theological schools are growing and spreading in a great arc along the rim of Asia from Japan to India. But is consultation and dialogue enough? We still need people. And the churches ^{not always in the old missionary patterns, and not always in radically new patterns either - what they want and still need is} there are asking for people, working partners, ^{Some of you, I hope, will} give yourselves, not slaves ^{breaking across the confining barriers of race + nation} like Thomas unwillingly dragged, but slaves of Jesus Christ just the same, freely and joyfully obedient for service anywhere. ~~Because~~ it's all the Master's world--"Jerusalem, Judaea, Samaria and away to the ends of the earth".

Let me make one final point. Even if you do go to the uttermost

"Say that according to his recent poll of religion in America, "8 in 10 [Americans] say they are Christians, but only half that number know who delivered the Sermon on the Mount. Most Americans think the Ten Commandments are valid rules for living, but many have a tough time recalling exactly what those rules are. Among teen-agers, ~~the~~ 3 in 10 do not know the significance of Easter for Christians, ~~[at all]~~ ^{and} what was the most devastating ~~incident~~ ^{fact} of all to me as a ~~teen-ager~~ [and among teenagers who attend church [still] 2 out of 10 do not know [the & meaning of Easter] ... Also, for teenagers [in general] of the greatest persons in history, Jesus ranks fifth". There's no question about it, your world as a Christian minister ~~is~~ is too small if it leaves out the United States.

Bart.

But the lesson I learn from Thomas is that if my world is limited to my own home city, or my own country, my world is too small. Like Thomas's world. He wanted to stay home, in Jerusalem. Asia was too far away. Our world too can be too small. We live in Asia, but so much of our vision in Christian mission is concerned only with our home, ^{USA} Korea, and the rest of Asia is too far away. But Jesus still commands "Go ye into all the world". Most of us naturally will stay here in ^{USA} Korea. This is part of our Christian world mission, but don't let your missionary vision stay small. It is the whole world that needs the good news of God's saving love in Jesus Christ, and most of Asia is in far ^{the world} more desperate need, both materially and spiritually, ^{Florida} than Korea.

In Christian terms as well as in economic terms modern Korea is a developed nation, not undeveloped. It is one of the bright spots on the continent of Asia which holds 60% of all the people in the world. Its development, physically, has been called an economic miracle. In 1975 the percapita income of Korea was 275,000 won a year (\$550). By 1978, only three short years later, it had shot up to 620,000 won (\$1242)-- more than twice as much as it had been in 1975. Korea is now one of the richest countries in Asia.

But so much of Asia is still desperately poor. In January Mrs. Moffett and I were asked to spend ten days in Nepal, the little mountain kingdom between India and Tibet, to speak at the 25th anniversary of the opening of Protestant work there. In land area Nepal is 1½ times as big as South Korea, but has only about a third as many people. Going from Korea to Nepal I was shocked at the poverty I found there. They say that Nepal is the second poorest country in the whole world, even poorer than Bangladesh. One half of all the babies born in Nepal die before they are five years old. The average Nepali will only live to be 45; Koreans now expect to live to 68. Nepal has no TV sets, and only 43 kilometers of railroad.

An Improbable Model: Thomas, #3
John 11:11-16; 14:1-5; 20:24-29

One of the most memorable commencement addresses I have ever heard was in a little junior high school out in the hills of rural Korea. The principal, a dignified village elder, stood up to exhort the graduates, and perhaps in deference to my presence as an American, he told them, "Boys, I want you always to follow the example of Christopher Columbus, the first president of the United States".

In somewhat the same reckless manner I am going to exhort you to follow the example of St. Thomas who was, as we all know, a doubter. To make matters worse, I am going to borrow from an old tradition which treats history as loosely as the village elder handled Columbus and makes Thomas not only a doubter, but also a pessimist, a foot-dragger and an embezzler.

That, as a model for the ministry, is a little hard to defend. I probably should have chosen John, so much more pious, or Peter the Rock, or for a good dose of praxis theology, James the letter writer. Not Thomas. And yet the picture of Thomas that comes through to me out of a combination of the Bible record, and ~~a~~^{that} less reliable source, tradition, is a strangely moving picture of a real disciple, wrestling with real doubts and a real call to ministry in an all too real and troubled world.

Let me begin with the tradition. It is very old. It traces back 1750 years to a document written perhaps as early as 200 AD, called the Acts of Thomas. It may not be reliable as history, but as a legend, and taken as a third century Christian parable, it still has something to teach us about ministry in the 20th century.

For one thing, it teaches compassion, and a ministry without compassion is no ministry of Jesus Christ. The story goes that when Thomas finally reached India he came as a carpenter and servant of the Indian King, Gundaphar, and was sent down country to build a palace for the king. But as he looked about he saw more poor people and more

hungry people than he had ever seen in his life before. He forgot the king's orders, he forgot his own career, and moved with compassion he began to dip into the construction funds which he had been given in order to buy food to feed the poor.

Needless to say he found himself in deep trouble. A royal inspector came; the funds were gone; and the palace had not been built. Thomas was thrown into prison as an embezzler, to be executed in the morning. At this point the author's imagination runs a little wild. That night the king's brother died. His soul was caught up into the abode of the dead. On the way he saw a great mansion. "Whose is that?" he asks. "That", said the angels is a palace being built in heaven for King Gundaphar by a slave named Thomas." "But my brother is going to execute him," the prince says. "I must stop him". And though it was not the usual procedure, the angels let him appear to the King in a vision, and he tells his brother, "Don't kill the Jewish slave. He really is building you a palace, not a wooden one but an eternal one in heaven". So Thomas is brought out of prison to explain the vision, and stands up to preach the gospel to the King. The story ends happily and romantically with the king believing and all his people with him.

Now don't get carried away. I told you the story is apocryphal. Especially the embezzlement, and almost certainly the conversion of the kingdom. That is no model for the ministry: instant success and dubious means. The end doesn't justify the means and sentiment is no substitute for integrity. But as a lesson in Christian compassion and advocacy for the poor it makes its point. Yours won't be much of a ministry if you are so busy obeying the mighty that you neglect the poor, or if you feed yourself and forget the hungry. There is hunger here in America, but remember that what America consumes every year as it overfeeds its own two hundred million people, in Asia would be an adequate diet for almost eight times that many, one billion five hundred million.

So I choose Thomas as a model of compassion. A flawed model. Compassion doesn't excuse the theft. But that's the trouble with

Thomas. Every time he learns one lesson, he forgets another. He learned compassion. He forgot obedience. He should have remembered how he got to India in the first place. According to the legend it was not out of compassion but by obedience, and a very reluctant obedience at that.

In the opening chapter of the Acts of Thomas, the eleven disciples in Jerusalem are trying to decide how to obey the Lord's last command, "Go ye into all the world and preach the gospel." Sensibly, they began by dividing up the world into eleven parts, one for each disciple. Then, as their custom was, they cast lots for the assignments. India fell to Thomas. And Thomas, being Thomas, said, "I won't go.." (if you will allow me to paraphrase) "I can't travel that far." Then, thinking of a better excuse, he added, "Besides, I don't speak Indian." Even when Jesus appeared to him in a vision and said, "Go to India..", Thomas dug in his heels and refused to go. "Anywhere else, Lord," he said, "but I'm not going to India."

A call without obedience is no more a Christian ministry than a call without compassion. The point is not India. The point is that when the Lord made clear what he wanted Thomas to do, he wouldn't do it. The lesson would be the same if the Lord's call had been to Jerusalem.

Some years ago I was thrown into an international working group on "The Missionary Obligation of the Church". It was an unsettling experience. I was a missionary in Korea then, and they wanted to know why I should be labelled a missionary and not the man sitting next to me who happened to be a Christian and a professor in a state university, as if by not going to Tibet he had somehow miserably failed to answer God's call. They needled me with remarks like, "To be a Christian carpenter is good; to be a Christian minister is holy; to be a foreign missionary is holier than thou".

I could ^{have} argued that there are functional differences between a lay calling, and the ministry, and missionary service, but they were absolutely right in insisting that the whole world, not just the third

world, is a waiting field for Christian service. Where in the world that ministry will be is another matter. It becomes clear in various ways, but only after the question of obedience is settled.

But obedience did not come easily to Thomas, and according to this strange tradition I've been following, the Lord finally had to take his reluctant disciple in hand, and sell him as a slave to an Indian agent who had come looking for a carpenter to build a palace for King Gundaphar. That shocked me when I first read it, until I realized it is not as far from the thought of the New Testament as it seems. Apostles, like Paul, frequently called themselves "the slaves of Jesus Christ". But it was still a shock to Thomas, and when Jesus told him what he had done, Thomas wrestled all night with himself before he could finally bring himself to say, "Not my will but Thine be done". So Thomas was taken off to India, a slave and a most reluctant missionary. ~~struggle with himself, finally said, "Not my will, but Thine"~~. Strangely enough, it is often the reluctant disciples who make the best ministers.

They come to the decision hard, but once they decide to follow the Master, they obey. If it is to be India, it's India; if closer to home, then that is all right too. The nearer points are often more difficult, always less glamorous, and, these days, sometimes quite as untouched by Christian faith as are the traditional "unreached fields". In a talk here in Princeton a few weeks ago George Gallup mentioned some surprising facts that turned up in one of his polls on religion in America. "8 in 10 [Americans] say they are Christians but only half that number know who delivered the Sermon on the Mount. Most Americans think the Ten Commandments are valid rules for living, but many have a tough time recalling exactly what those rules are.. And for [American] teenagers, of the greatest persons in history, Jesus ranks [a poor] fifth."

But some, like Thomas, need to be pushed to "the uttermost parts of the earth". In sheer, mass statistics, that is still where the weight of the world's hunger, poverty, fear, despair, both physical and

there is still the whole world, and

But [^]some of us, like Thomas, need to be pushed out to "the uttermost parts of the earth". In sheer, mass statistics, that is still where the weight of the world's needs ^slie-- hunger, poverty, fear, and despair, both physical and spiritual. Choose almost any category you can think of--food, freedom, factories, or the Christian faith--and we here in America have squirreled away more than our fair share. Only 6% of the world's people live in North America. 60% live in Asia. Three-fifths of the world's teenagers live there. That means that three-fifths of the world's future lies in Asia. But most of them live in households with a cash income of less than \$7 a head a week. 6 million of the world's disabled children are in North America; 88 million in Asia. And Asia, with over half of all the people in the world, is the least Christian continent in the world.

But it was not statistics like these that, in the last analysis, made Thomas an apostle and a model for ministry. Nor was it compassion. Not even obedience. It was a convincing experience of faith. He believed; and in believing he was changed.

Thomas started as a doubter. Even in the school of the disciples (while it was in seminary, as it were) he was a doubter. You know the story. "Unless I see in his hands the print of the nails... and place my hands in his side, I will not believe." His model for ministry at that point was big enough to allow him to become the follower of a human Jesus, but too small for a Risen Lord.

We are all of us at times, I think, followers of Thomas the doubter. You would be very unusual seminary students, and this would be a most unusual seminary, if you are all graduating today with no more doubts to shadow your ministry. Doubts will come and doubts will go. But when doubt becomes chronic it takes the fiber out of the ministry. According to the Gallup poll I mentioned, in the churches to which most of you will go, if they are typical American churches, two out of ten of even the church-attending teenagers do not know the significance of Easter for Christians. What then do ministers preach about on Easter? Bunnies? Yes, we will have your doubts, and we need not be ashamed of

them. Doubt is not the opposite of faith. The opposite of faith is rejection, which is a very different thing, as some commentators point out.

But don't swing to the other extreme and glamourize them. Academic circles tend to idealize doubt as a sign of intellectual maturity. It is not. Held too long in the Christian life, doubt is more often a mark of spiritual impotence.

It was not doubt that finally made Thomas the father of eastern Christianity. It was his faith. He broke through out of the tight and paralyzing world of his very human doubts into God's large, real world of faith and resurrection power and Christian action. He saw the marks of the suffering servant in the hands and side of the risen Lord, and he turned to Jesus with a cry of repentance and confession that changed his life. "My Lord and my God". That cry changed more than his ministry. It changed Thomas.

Not all at once. There was a lot of the old Thomas still in him. He still had to struggle on, from faith to obedience, and from obedience to compassion. The ministry is a growing process. And as a model for growth, you will not go far wrong if you take seriously the example of that stubborn old disciple, the Apostle to Asia. Thomas learned the hard way, but he learned. He learned that a ministry that preaches in Jerusalem but has no concern for India, is too small. He learned that a ministry to India that forgets the poor is too small. He learned that a ministry which fills the earth with food but gives no hope of heaven, is also small. But first of all, he learned that a ministry for Jesus the Man, that does not find in Him also Christ the risen Lord will always be too small. My prayer for you today is that not one of you will leave Princeton for too small a ministry. Remember Thomas.

OUR GOD IS ABLE - TO OPEN ARE YOU?

It cannot be repeated too often that this is a new day for the Church of Jesus Christ. Back in China the Communists used to laugh at us. "You Christians are old-fashioned," they said. "When are you going to wake up to the new day." But ~~Christians are awake.~~ ^{we already have a new day.} Our ~~day~~ ^{is} is not the day of the Communist revolution; We have a revolution of our own. ~~Revolution has come to the world mission of the Christian Church.~~

Others have already described that revolution. On the one side, the scourge of God, the Communists descending like the Assyrians and Huns of old in judgment on complacent Christendom, ~~have stabbed us awake to some big realities of the world in which we live and preach the Gospel.~~ ^{we have been stabbed awake by} That is the ~~black~~ ^{dark} side of the revolution. But ~~on the other side,~~ ^{there is an} there is a glory that breaks through the darkness. It is the glory of the rise of the younger churches. Now, for the first time in history, we Protestants have a world-wide church, a fellowship ^{spread in miles} twenty-eight million strong in lands ~~across the seas~~ ^{where only} which one hundred and sixty years ago ~~had, virtually, not a single Protestant church.~~ ^{may have scarcely} Here ~~lies the hope of the revolution.~~ ^{is the most important} ~~single fact in the hist. of the church in our time.~~

But ~~let me speak this afternoon of the new day primarily as the day of beckoning challenge and a day of opening doors.~~ ^{Here (not in terms of judgment) but a}

^{And yet,} For anyone who really knows world conditions it must seem ~~very presumptuous~~ ^{the height of} of ~~me to stand up here and,~~ speaking of the world mission of the church, ~~and say "The doors are wide open".~~ ^{surely} Surely everyone knows that these are the days of the closing of doors. Travellers return from Africa and tell us of the Mau Mau ^{and the paralyzing} spreading ~~rise~~ of racial tensions. "The white man will be out of Africa," they say, "thrown out in three, four or five years." Not long ago I heard a missionary from India say, "Well we have perhaps ten more years in India." Ten more years to work and then the revolution!

Most people agree that in Japan the days of widest opportunities are past. People, once so eager after the disillusionment of defeat, ~~drink in the good news of the forgiving love of God in Jesus Christ; people who a few years ago were storming the platforms at great evangelistic meetings to buy portions of the Scriptures, - these people~~ ^{seem} are no longer ^{quite} so open ^{again} to the Gospel, and national pride is entering ~~into~~ ^{once more} disguised as an alternative to the Christian faith.

it

In Latin America ~~is~~ Roman Catholic persecution that is closing doors. After centuries of decay the Roman Church is belatedly stirring itself to meet the threat of the full Gospel, and is trying in every conceivable way to hinder the progress of the small but growing Evangelical Churches. Some time ago I received this letter from a friend in Colombia:

"Dear Friends:

Home again and at ~~work~~ worship this Sunday morning in the Ibague Presbyterian Church..... We are reading responsively from John 'My peace I give unto you.' Peace! There is not much of it in Colombia..... (In the pew in front of me sits ~~our~~ Arturo Gahona concentrating hard on ^{the} reading. He has found the peace of Christ. Six months ago a gang of ten national police armed with rifles and machine guns attacked his house near Villavicencio and to the cry of 'Long live the Virgin' and 'Down with the Protestants!' killed three of his sons, two grandchildren and his daughter-in-law.)

"Over on the women's side of the congregation I see Gonzalo Garcia

sitting beside a senorita. Gonzalo is only twenty-two, but he has already suffered for his faith. In Mariquita, Tolima, last June, he and three others were seized by the national police while in a young people's meeting in their church. In the sanctuary they were beaten with gun butts until they were covered with blood. Then they were marched off to the police barracks for four hours of torture. They were beaten, whipped and clubbed. Time after time they were dumped in a tank of dirty water. They were rolled naked through the hot ashes of burning rice chaff. They had to burn their own Bibles. They were cursed for corrupting the people with Protestant doctrines. They were forced to drink from a latrine and to eat filth. Some of the things they endured cannot be mentioned. Gonzalo needs only to return to the Roman Catholic Church to save himself from any further difficulties....Where are we? In the Dark Ages?"....

It is a day of closing doors

Racial tensions, rising nationalisms, political Roman Catholicism, and of course Communism, -all these power forces are closing the door on the free proclamation of the Gospel. And there is finally, of course, the echoing horror of the molecule whose tiny powers, unleashed and large, can slam the door in grim conclusion on this whole human race. ~~It is a day of closing doors.~~

To me, naturally, China is the ~~best~~ ^a symbol of it all. ^{This whole world tragedy.} When I went to China in 1947 the doors were wide open. With all the optimism of a new missionary I was convinced that we need only to proclaim the liberating truth of the love of God in Jesus Christ and all China might be saved, ~~and it was not altogether an empty optimism.~~ ^{Just like} Our missionaries were loved throughout the land; the Church was growing and China's Christians rising to reach their own country for Jesus Christ. No wonder we were optimistic. ~~But that was in 1947.~~ ^{But that was in 1947.} In 1948 I was taken by the Communists. ^{Two years later, reviled and discredited} ~~an embassier I was pushed out of that land which I had given my life for Christ and the door slammed shut behind me.~~ ^{we were}

^{I was reported that} Some time ago the China Secretaries of ten or twelve of the largest foreign mission boards met in New York to review the tragic China situation. During a recess someone asked "How long do you really think it will be before Christian missionaries can return to China?" The others shrugged their shoulders and said "Who knows". But the man persisted and finally they took a straw vote. This was the result: ~~one~~ ^{one} ~~older man with the optimism of~~ ^{with the optimism of} ~~grace & grace doctrine~~ ^{grace & grace doctrine}

step

5. The other 22 or 23 years ago they thought they were being optimistic. Do you know how they felt about the closing of their generation?

It is hard to understand the overwhelming extent of this tragedy. This is why we, the people of the world, must understand that the shadows of spiritual death has fallen on the population of the globe, shutting them off from the light of the gospel of Jesus Christ. ^{Historically} It means the voiding of a century and a half of Christian labor. Do you know at what cost these closing doors were first opened?

*Manson
that after the process came those who kept the doors open - then was a problem, flood and famine even like the Bloody days of the Boxer Rebellion
Pao Ting fu.*

I wish I could say that's all you have to do. You've made your choice - the right choice - and it's all over. Now all you have to do is lie back and drift in the stream of the power of the magnet, J.X., who lifts you up and floats you sweetly into heaven.

Listen, the rest of your life you're going to have the hard and disagreeable task of making up your mind, of making choices. Now this much is true - the terrible pressure is off, the horrible uncertainty - the hanging between life & death. In Christ you have life - don't ever doubt that again. "He that loath the Son hath life."

But the next big question - the next great choice - is what are you going to do with that life? You want to know what will be the best use of it? Jesus says: that love belongs to the mission.

- ① Love God
 - ② Love neighbors
 - ③ Go ye with all the world preach the gospel.
- } out of all of these springs the third: - the command to mission.

Something it seems to me has been said here about the nature of the mission.

The next time you are in the hall of the Trinity... He next time you are in the hall of the Trinity... those of Orleans... great professor... it was pulled out of the academy... he will be a... that has a...
 He next time you are in the hall of the Trinity... those of Orleans... great professor... it was pulled out of the academy... he will be a... that has a...
 He next time you are in the hall of the Trinity... those of Orleans... great professor... it was pulled out of the academy... he will be a... that has a...

We are like the University of Minnesota crabs I read about in College. (on p. 3)

But you have to want to do it. And how are you going to see him clearly enough to not let him get you ^{spiritually mistle - still} ~~get~~ ^{upside down, still seeing things crooked?} ~~upside down, still seeing things crooked?~~ (on back)

~~How are we going to straightened out. By what? If in ourselves we inevitably chose death by what power outside ourselves can we reverse that choice and choose life.~~ John Calvin had a pretty good answer to that. And he's a man worth listening to - for at a time when the life choices open to a young man were never more weighted with world destiny, and yet never more perplexing and confused, Calvin saw life steadily and saw it whole, and chose unhesitatingly what ^{others said was} ~~men~~ called death, and found it life. He might have been France's greatest lawyer - at Orleans ~~when he studied law to break off his law studies for further work~~ ~~at~~ when he broke off his law studies at Orleans to transfer elsewhere the University gave him a degree in spite of ~~the~~ the fact that he hadn't graduated. He might have been a great churchman one of Rome's greatest churchmen - at twelve he was made chaplain of the cathedral in Noyon, (those were the days when an early start was important in such politics - Cardinal Poole at 14) and without a doubt he was the greatest authority on the old fathers ^{in Europe.} He wanted to be a great scholar and theologian - which of course he was - but, in a way only incidentally. He was pulled out of the quiet of his studies into the political whirlpool of Geneva ~~at~~ ^{at the age of 28.} ~~made him~~ and forced, against his will to be a reformer. He had planned to stay only a night in Geneva - he was on his way into Germany to find a quiet place for study, when red-haired, fiery Wm. Farel found him and seized

Well, obviously, the thing to do is to break away from the false center, the magnet, to ^a the true compass center. Not so easy, though. There is that within us which, like the ~~map~~ steel filings, pulls us about to the wrong, the self-centered choice. How can we break away - it's not ~~enough~~ just to decide to live right. Anyone who has made a New Year's resolution knows that. We've got to get rid of the filings. And the Bible calls these filings ~~sin~~ which ~~pull~~ turn us apart to these gods, which turn us upside down, which deceive us into wrong choices - the Bible calls them sin.

There's only one power that can ~~drive~~ rid you of those death-dealing, life-deceiving filings - there's only one cure for sin, and that cure is ~~not~~ not education - live in a graduate school for a while and you'll find that out. The only cure is Christ. But how are you going to find Christ, if your world is upside down, your power of choice distorted, your vision out of focus. How can you even see Him clearly enough to want Him.

him - threatening his studies with the blight of God if he refused the call of God to the battle of the Reformation in Geneva. And Geneva was where he stayed the rest of his life, with but one interruption. From our vantage point in time it is easy to see that his decision was right - but with so many cross-currents pulling at him - law, classics, the Roman hierarchy, quiet scholarship - how did he have the clearness of vision to make the right decision for his life.

Well, a good many things entered into his decision - some good, some bad. For instance, he gave up the Roman priesthood for law because he thought lawyers made more money - that was before his conversion. He turned aside from law to classics because his restless soul had still not found itself, and he could not make up his mind what his life work was to be. He gave up classics for theology when he found the Bible, and the Bible forced him into action when God ~~through~~ used an evangelist to make his duty clear. First and central, says Calvin, was the Bible, which like a pair of spectacles, suddenly refocused the world to focus, so that ~~instead of seeing things upside down,~~ he no longer saw things upside down, but he saw things as they are!

I can't prescribe your decision - like Ford - but I can describe my own.

1. China - watch; choice passing just.
2. You - perhaps N.Y. (Bp. Bashford.) - but when it comes - go!
3. Stop & go lights.

Now I can't stand over you like Farel and stake my
 foot at you and declare that God will desert you if you don't become
 a theologian or a missionary or a businessman. I don't know what
 you will do for example ~~you must~~ I don't know when to wait
 for you to serve. You must make up your own mind about that. I
 can't make it up for you. I can only ^{tell} you ~~as I've done~~
~~that X is the Word, so that you see~~
 & get right side up, in your feet, really oriented to God, and that
 they can - that's when you do make your choice you can see where
 you are choosing life and not death.

I can also tell you how I made my choice.

I am going forth to serve as a missionary to China. Why?
 when the going was very hard in a world where 11,000 miles from home?
 well it all began with a call from God - and I do not mean that
 I saw any visions or heard voices and voices calling 'Come to China'
 it was a simple ~~uncommon~~ ^{uncommon} ~~word~~ ^{word}. I figured God wanted
 me where the need was greatest and the workers fewest. I remember
~~the~~ ^{the} ~~border~~ ^{border} of Yalu just ~~it?~~ ^{it?} ~~you see~~ ^{you see} ~~the~~ ^{the} ~~men~~
 carrying a log - and you know it says Nine of them are it

one end and only one at the other. Which end would you go to? That made sense to me - and when the Bd. suggested China I began thinking seriously about it.

To me it looked like the big end of the log.
~~What the world needs:~~

In China last year - only 1 doctor to every 40,000 people. In America there was 1 to every 750, and we were compl. about shortage of doctors. There were 13,000,000 without adequate clothing.

In our remote Chinese villages 50 little children were found suffering from scurvy because they lacked warm clothing. And we complain that we can't find white shirts.

~~There is a shortage~~ We feel about

listen - ~~the letter came to the office the other~~ day for China - 400 of things it cost \$2000 to buy.

Buy all these things imported at the P.O. - there will be a charge for the entry. If you need a stamp on the letter you pay 10 cents for the envelope.

~~It is a~~ ~~the need for~~ ~~relief workers in China~~ China is being starved, flooded, still bleeding from the war.

Japan built with her hands copped open again by civil war. We need 200,000 relief workers immediately, please for all these people.

director of Red Relief in China.

But there is an even greater need. I can't get out of my mind another 100,000 people who are dying.

7

Where the need is greatest, the unbroken forest - that
That's my end of the log.

~~China~~ China is so. Of course that doesn't necessarily add up to
Arabia has 10,000,000 - 40 Yrs. Japan has 49,000,000 farmers - one in 10,000 has
Szechwan 50,000,000 - one in 1,000.
China The same call took a million of more to India. Another one

med. miss to Korea. Still another it sent out miss to N.Y. - which
needs it badly. I don't know where I will take you - In the great
mission area - (I say Szechwan has had for a lifetime of work in
China needs this, it startled his cl. by declaring the greatest mission field
in the world today - N.Y.C. It may take you down to the
Southern mts. like Gene Smithers, who rates a whole ^{col.} page in Time this week.

No! I don't know where it will take you. But when the need
comes, Go. - Don't be weary of the road. Don't start up a name.
Go forward. Go forth to some. Behold I have not so far three
eye - of death. They've chosen life. Choose Him.

Now before you all will know and pack your bags for China,
let me tell you about a mistake I've made. I didn't learn to
drive until I came on to the water. My room mate who called
himself my friend, said I need not.

~~You may be doing exactly the same thing, don't~~
~~know, if you go away for the first time~~
It's just for you, I want you to be
perhaps that you pay to you, I want you to be
in Winton, or a day or

in May 61, but you not already here your bags packed
for that because you're all excited and that's the service there
to do That's steady, if you please

"Wait a minute," you say. "We thought you were pushing missions."
Sure I'm pushing missions - but I want you to understand this way,
it not your way or my way. And if God wants you to be
a the lawyer, or a the nurse, or a the painter, or a the book-keeper,
or a the carpenter - you are starting up in reverse if you sail to Tibet to
be a missionary against God's will. But I don't think I'll have to
argue with you to stay at home in this country. Remember it works
the other way too - Spurgeon said, "If God has called you to be
a missionary, don't stop to be a lawyer. The important thing is
to know where God calls you."

How are you going to know that? Well, I can
only remind you of what I've said before.

Now I know it isn't a very popular diagnosis to say that's what's wrong with people, and what's wrong with the world is sin. People are getting a little tired of hearing preachers say that over and over again. It's much more popular to take the American diagnosis of what's wrong with the world - to say, "The trouble with this world is communism. Get rid of the communists, and we'll have no more trouble." And in another part of the world - back behind the bamboo curtain where I've been living for a couple of years, it's more popular to say, "The trouble with this world is capitalism. Get rid of the capitalists and we'll have no more trouble." Both sides seem rather silly to me - tragic.

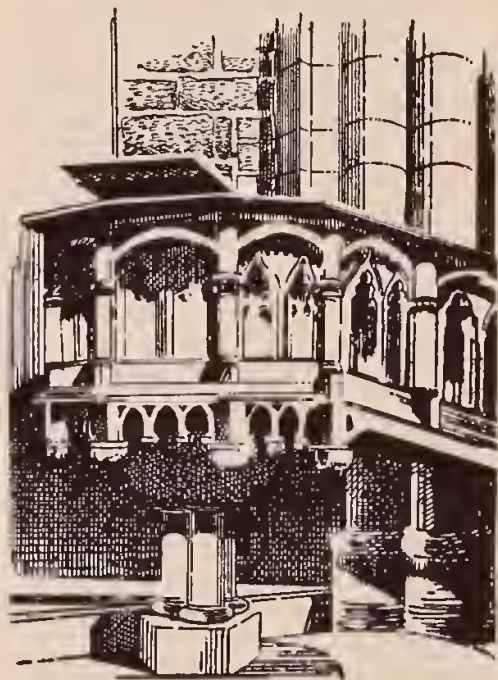
More thoughtful people look at the world and see other things as the basic wrongs that must be corrected before we can have a decent, happy world. I once heard a great educator say "China's (the world's) greatest enemies are poverty, disease, ignorance, greed and disorder." Now that makes much more sense to me than to say the great enemy is communism, or capitalism. And if, when it comes to you to make your choice for the work of your life, you take your stand in the lines against these world enemies - your choice will not be far wrong.

I'm proud of the role you have played in the war against poverty, disease, ignorance, greed, and disorder. I'm proud to know:

① drought-resistant grain	- poverty
② hospitals	- disease
③ You colleges	- ignorance

And yet, isn't there something wrong in saying that the world's greatest enemies are poverty, disease, ignorance, greed + disorder. When we say that, aren't we still looking at things a little upside down.

First Church Pulpit



**“GIVE US MORE
JOHN GLENN!”**

ROBERT J. LAMONT, Minister

First Presbyterian Church
320 Sixth Avenue
Pittsburgh, Pennsylvania

"GIVE US MORE JOHN GLENN!"*

"If I ascend up into heaven thou art there."
Psalm 139:8

"I am not ashamed of the gospel of Christ."
Romans 1:16

Unlike most public speakers, I must confess that I have not always found cab drivers in New York City to be fountains of wisdom or oracles of understanding concerning the complex issues of modern life. I will, however, remember last Tuesday for a long, long time. I entered a cab at Sixty-third and Madison Avenue to make my way downtown to the Chase Manhattan Plaza in the very heart of Wall Street. I wasn't in the cab more than a moment or two when I noticed that on the sun visor the driver had clipped a picture of Colonel John Glenn and had lettered over it "He's My Boy." This inscription amused me, for the driver didn't look like a Presbyterian and yet he was claiming John Glenn as "His Boy."

I soon discovered that the parents

* Preached by Dr. Robert J. Lamont, Sunday morning, March 11, 1962, and broadcast over Radio Station KDKA.

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of the cab driver had come from the Ukraine region of Soviet Russia and as a child he had fled with them to the safety and freedom of the West. There wasn't any doubt about it that Colonel Glenn was a very important man in his life. I was sure from the way he would take off after stopping for a red light that at the very least this driver was really a frustrated astronaut. He drove with fury and with a positively uncanny knowledge of just how much room he needed not to "hit that keyhole in the sky," but to pull into spaces which seemed to me impossible of accommodating a racing cab. Yes, sir! This relatively new American had taken John Glenn into his heart and had taken John Glenn's astounding feat of orbiting the world as a very personal triumph—"He's My Boy."

In what seemed like a very short time, or an eternity, depending on the traffic that was negotiated by the careening cab, I was deposited at the entrance to the Chase National Bank. I had an appointment on behalf of our General Assembly with Mr. George Champion, the President of Chase Manhattan National Bank. There on the seventeenth floor of one of the world's most handsome build-

ings, I was greeted by Mr. Champion. After the reason for my visit had been discussed, Mr. Champion, like everyone else in America, turned the conversation to Colonel John Glenn. "This space experience showed America at her finest to a watching and critical world." Then he went on to say, "I hope we can interpret this achievement as much more than a scientific break-through. Let us tell the world that in John Glenn and his family the real foundation of our way of life can be seen."

I, perhaps less than anyone, am qualified to speak out of first hand knowledge or personal experience concerning the man John Glenn and his love for his family, his country and his God. But like most every one I have met, the naturalness of the man in his love, faith and skillful daring has been like a revival of the very heart that is in each one of us. Since all of the world has come to know Colonel John Glenn, let us exalt in what he is and glory in what he has done and let us pray "God give us more John Glenns."

I. HUMOR

America needs a revival of good clean spontaneous humor. When was

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the last time that you looked up from your evening newspaper long enough to really see the faces of the other people crowded into the bus with you? Tired, burdened, anxious eyes scan the headlines for some hint of insight into the seemingly unanswerable problems of our day. It is rare indeed but exhilarating too when merry, relaxed eyes return your glance. We seem to have lost, in part at least, our ability to laugh at ourselves and our world.

Surely the ready smile, the clean, keen sense of humor which seems to have characterized John Glenn, even as a teenager, has won him a refreshing place in our hearts. Who will ever forget his voice echoing through space as he approached Australia on his third orbit around the world, asking that the "brass" be notified that he had put in his four hours of flying time and was entitled to his flight pay for the month?

At the close of one of New York's wildest and most uninhibited ticker tape parades, Colonel Glenn was guest of honor at a tremendous luncheon and reception at the Waldorf Astoria Hotel. Then the rose-clad Lord Mayor of Perth, Australia, Sir Henry Howard, brought greetings. It was he who

had ordered the city's lights turned on to hail Glenn in his flight. The astronaut acknowledged Sir Henry's presence at the reception, thanked him most kindly and quipped, "I was afraid he might have brought the light bill with him." This spontaneous personal gaiety comes only when a man is at ease with himself and his place in God's world. At long last, after being honored in every way in Washington, New York, The United Nations, John and Annie Glenn returned to their home town of New Concord, Ohio, the home of Muskingum College—the alma mater of John Glenn. After a parade which New Concord will never forget, the entire town was invited to ceremonies in the College Gym. The invitations were issued with practical impartiality, two to each family on the local gas meter list. In the Gym better than 1600 people heard the Mayor, the College President and the Governor of Ohio vie with each other in honoring John and Annie Glenn. Glenn learned for the first time that a new high school, a section of the State highway system and even the Gym had been renamed for him. After the happiest time anyone could remember in the newly named "John H. Glenn, Jr.

the last time that you looked up from your evening newspaper long enough to really see the faces of the other people crowded into the bus with you? Tired, burdened, anxious eyes scan the headlines for some hint of insight into the seemingly unanswerable problems of our day. It is rare indeed but exhilarating too when merry, relaxed eyes return your glance. We seem to have lost, in part at least, our ability to laugh at ourselves and our world.

Surely the ready smile, the clean, keen sense of humor which seems to have characterized John Glenn, even as a teenager, has won him a refreshing place in our hearts. Who will ever forget his voice echoing through space as he approached Australia on his third orbit around the world, asking that the "brass" be notified that he had put in his four hours of flying time and was entitled to his flight pay for the month?

At the close of one of New York's wildest and most uninhibited ticker tape parades, Colonel Glenn was guest of honor at a tremendous luncheon and reception at the Waldorf Astoria Hotel. Then the rose-clad Lord Mayor of Perth, Australia, Sir Henry Howard, brought greetings. It was he who

had ordered the city's lights turned on to hail Glenn in his flight. The astronaut acknowledged Sir Henry's presence at the reception, thanked him most kindly and quipped, "I was afraid he might have brought the light bill with him." This spontaneous personal gaiety comes only when a man is at ease with himself and his place in God's world. At long last, after being honored in every way in Washington, New York, The United Nations, John and Annie Glenn returned to their home town of New Concord, Ohio, the home of Muskingum College—the alma mater of John Glenn. After a parade which New Concord will never forget, the entire town was invited to ceremonies in the College Gym. The invitations were issued with practical impartiality, two to each family on the local gas meter list. In the Gym better than 1600 people heard the Mayor, the College President and the Governor of Ohio vie with each other in honoring John and Annie Glenn. Glenn learned for the first time that a new high school, a section of the State highway system and even the Gym had been renamed for him. After the happiest time anyone could remember in the newly named "John H. Glenn, Jr.

Physical Education Building," Glenn told the crowd, with that same touch of humor and humanity which he displayed everywhere he went, "Be sure you clean up my gymnasium real good." How we need to cultivate that ability to break out into spontaneous joy and fun. No one should be possessed of a hearty happy response to life more than Christian Americans who have the joy of the Lord in their hearts.

II. FAITH IN GOD

To express publicly his faith in Almighty God was not something new for John Glenn. As far back as the first press conference in 1959 when the seven Astronauts were presented to America and to the world, John Glenn said, "If I use the talents and capabilities I happen to have been given, to the best of my ability, I think there is a power greater than I am who will certainly see that I am taken care of if I do my part of the bargain."

John Glenn began his dangerous mission with the inner assurance which, with his rigid training, steeled his nerves. He was confident that, when he and the technicians had done their best to honor God and to follow the laws of nature, the finest results

would be forthcoming. His faith never wavered. It had been nurtured from boyhood in a Christian home, it had grown stronger in the Christian Church and in a Christian College, it had proved itself in combat in the South Pacific and Korea.

It was natural then when Senator Alexander Wiley in Washington asked him about his "thought on faith" that Glenn replied without any embarrassment "I can't say that while in orbit you sit there and pray. It's a very busy time . . . my religion is not a fire engine type of religion—not one to be called on in an emergency and then put God back in the woodwork. My peace has been made with my Maker for a number of years, so I had no particular worries along that line."

What a thrilling testimony to come from any man's lips! Like Paul the Apostle, Colonel Glenn "was not ashamed of the gospel of Christ." His faith had indeed come out of a Christian home where the things of Christ were honored. The Evangelical Press Service quoted a minister friend of the Glenns as saying, "There's no doubt about it, John is a born again Christian." This minister went on to say that it was his own father who

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had been used of the Lord to lead John Glenn's father to Christ, many years ago. "And the conversion of the entire family soon followed." There in that family the gracious influences of the Holy Spirit were to be found.

John Glenn's mother said, on the news of his safe pick-up by the Destroyer "Noa," "I am so very very thankful to God for the safety and success of his mission." And it was John H. Glenn, Sr., who expressed his joy with "We're a Christian family and it thrilled us to hear John give testimony of his Christian faith." What an example this family has set for Christian America to bear witness to the faith which we have in the Lord Jesus Christ. Surely the strength of America is the Christian character of her people.

Let it be remembered also, that Colonel Glenn and his family were active church people. Though he moved many times in the course of his military career, he and his family always found a church of their choice in any new community. Glenn has always been an active leader in the work of Christ. He was a trustee in one church, taught a boys Sunday School class in another and was a choir singer (tenor) in another. Re-

porters still remember the time when Glenn came out of church at Cocoa Beach and chided them for not being "in there to hear what the minister was saying." He has not paraded his religion, but he has demonstrated that the Gospel of Christ wears well even in a space capsule travelling at 17,500 miles per hour.

At the Little Falls United Presbyterian Church in Arlington, Virginia, the entire family—John, Annie, David and Lyn were involved in the total life of the Church. Colonel Glenn spoke from the pulpit on Laymen's Sunday. He and Annie Glenn were counselors at a weekend family church camp. Who can possibly plead the excuse that they are "too busy" to serve Christ in the Church in the light of the unaffected example set by the whole Glenn family?

President Kennedy at a prayer breakfast in Washington, D.C., on March 1, said, "I believe yesterday we saw an interesting contrast in the response which Colonel Glenn made, as to whether he had prayed. And he said that he had not, that he had made his peace with his Maker many years before. And the statement made by Titov in which during his flight, as he flew over the Soviet Union he

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realized, he said, the wonders of the communist system. I preferred Colonel Glenn's answer because I thought it was so solidly based, in his own life, in his activities in his church, and I think reflects a quality which we like to believe and I think we can believe is much a part of our American heritage."

III. PATRIOTISM

A national news magazine writes "On Capitol Hill, Glenn easily wowed the assembled Congress, the Supreme Court (which was too busy to attend the President's State of the Union address in January), the Cabinet, the military brass and the diplomatic corps. He spoke to the solemn, jam-packed meeting as naturally and matter-of-factly as if he were the star quarter-back explaining Saturday's big victory to school and alumni. His unabashed patriotism went right to the hearts of the dignitaries: "I'm certainly glad to see that pride in our country and its accomplishments is not a thing of the past. I still get a real hard-to-define feeling when the flag goes by."

Evidently this warm-hearted love for his country was always in Glenn's heart. It was in 1942 that Glenn left

Muskingum College to become a naval aviation cadet. Upon graduation, John was assigned to a flight squadron and soon sent to the Marshall Islands. In 1944, First Lieutenant John H. Glenn began a career in the Central Pacific that won him a total of five Distinguished Service Flying Crosses and an Air Medal with eighteen clusters. Later in 1953, Glenn flew bombing and strafing missions in Korea and was credited with downing three MIGs.

America needs a revival of honest, balanced patriotism—the kind we have seen in Colonel Glenn. Josiah Gilbert Holland was seeking this for his country when he wrote at the time of the Civil War:

"THE DAY'S DEMANDS"

"God give us men! A time like this demands

Strong minds, great hearts, true faith
and ready hands;

Men whom the lust of office does not
kill;

Men whom the spoils of office cannot
buy;

Men who possess opinions and a will;

Men who have honor—men who
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Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps."

"Righteousness exalteth a nation:
but sin is a reproach to any people."
(Proverbs 14:34)

IV. LOVE FOR HIS FAMILY

The whole nation has rejoiced that at last we have a national hero who loves his wife and family with an un-failing love. One reporter tried to report the facts and his own emotional response to that day in Washington when Colonel Glenn addressed a joint meeting of Congress:

Hailed as a hero and a master of the myriad machines of a mysterious trade, he was also a vot-

ing, tax-paying, hard-working citizen. He was Annie's husband, Lyn and David's dad, and Clara Glenn's son.

He introduced them all, taking over proceedings as no king or queen or prime minister ever had done when invited to address the Congress. "If my parents would stand up, please. My dad and mother. My wife's mother . . . (her father) Dr. Castor is up there in the third row, I'm told. There he is! My son and daughter . . . and the real rock in our family, my wife Annie." Annie, wearing the little lapel pin her husband had carried three times around the world with him, stood up. Proud, poised, the first American to orbit earth looked at her fondly and conjured up a vision not of stellar space but of the tough unity of westward-moving wagon trains as he said, "I'm real proud of her."

It had evidently always been "Annie" for John Glenn. As one of his teenage friends said, "All the other girls liked Johnny, but he had eyes only for Annie from the beginning."

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stability and strength which keeps a family lovingly together in the will of God under all sorts of pressures. Surely part of the influence that Mrs. Glenn had in her husband's life came from her faith in the Lord Jesus Christ. "On Christ the solid rock I stand" was a great reality in her religious experience. Her love and prayers followed John in training, in war, in endless separations as he followed orders across America to the South Pacific, back again, then on to Korea, then back to America, etc. But how splendidly they discovered that "love never fails"—not their love for each other nor God's love for them both.

Whenever she moved, whether Colonel Glenn was home or not, the Glenn family could be found at worship in the Church of God. The Glenn family would be sharing in the life and outreach of the people of God. Their church loyalty was the natural outgrowth of the part Christian faith played in their own lives. During the evenings when the father is home they have a family altar where the Word of God is read and family prayers are said. Like other families that pray and play and stay together, the Glenns have some little traditions which mean much to them. Every

year at Christmas a birthday cake is baked for Jesus, to remind all who enter their home of the birth of the Saviour.

No wonder Colonel Glenn could say without parading his religion, "I rely on the power of prayer." Why not? There were prayers in the home of his parents, prayers with his wife and children, prayers by his pastor with the waiting family as their dear one orbited the globe; prayers on the successful accomplishment of his mission in outer space. It was all very natural, for the Glenns had God in their hearts and in their home.

Who can give us more John Glenns? The answer rests with Christian parents and the homes they establish; with pastors and churches where faith is nurtured and Jesus Christ is honored; with Christian colleges where character is formed and thought is molded.

The Psalmist said, "If I ascend up into heaven, thou art there." (Psalm 139:8) John Glenn added, "He'll be wherever we go," evidently remembering the words of our Saviour, "Lo, I am with you always even unto the end of the world." (Matthew 28:20) Yes, with YOU even unto the end.

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One World - One Church
World Challenge to Evangelism

In the disaster that did show up.

And I've come to talk about the world - presumptions though that may seem to a group that we are to talk about its ~~own~~ responsibility for the U.S.

But I want to talk about the world - first for the obvious reason that it's all one world - I have a brother who is a missionary in India, and another brother who is a missionary in Korea, and I went to China. But it's all one world - I have another brother who is a missionary to Penna. - which needs it badly. And still another brother who is a missionary to W. Virginia. Last month we had a reunion in Ohio - for the first time in our whole lives, the five of us got together (my oldest brother had left some time ago, but his brother was born) - and the thing that struck me at that reunion - was not the differences in our experiences, neither as we are about the globe - but the similarities we find in our common task - it was men and women for ~~the~~ ^{their} mission to civilize men in W. Va. is in no essential way different from ~~my~~ ^{my} mission - to communists in China. ~~It~~ As a matter of fact - he ~~is~~ ^{is} better job with capital - that I with the communists.

But it's all one world - and I ~~can~~ ^{could} no more ~~hope~~ ^{expect} to deal intelligently with my evangelistic task in China without considering what you are doing or not doing about communism here in the States - than you can expect to come to grips with the problem at home and not consider what is happening in Korea.

Have you heard from Hank - tell the story of her imprisonment by the communists? We were in the page school with the John & her. They went to Tsing where they were taken by the communists about a month before we were at Yenchiing. About 2 1/2 yrs later ~~John~~ ^{they} were accused of crimes they had not committed and thrown suddenly into jail - solitary confinement for each of them. The warden ~~was~~ ^{was} one of the former boys - he got her to refuse to answer but they talked about more than that. At one time she asked him "where did you become a communist?" And he said, "I became a communist in Texas" why didn't he become a communist here? What is the reason we feel very quickly and have seen the world. If it were held

World Challenge 1

It makes the other even and too.
~~And what happens not there affects you.~~ I come here to learn about
 evangelism in the U.S., but in our very first session last night Dr. Condon
 tells us about sitting next to a boy on the train who noticed the religious book in
 his hand and turned to him and said, "I was converted in Korea." (Boyer left
 for dead, pray - help me - I'll do anything I ought to do in response. "I feel warmer" I got up and
 stood next to safety. People kept at me here they don't understand you've got to trust). And Dr. Merle
 Jones pushed his chair and said, "The thing we've got to know, and the thing we've
 got to ~~not~~ be able to make others know - is what happened to that boy in
 Korea!"

You can't build ^{little} national walls around evangelism any more - not in a day
 when these can turn communist in America, and America's fit it in Korea ~~is~~
~~all over the world~~ I have to talk about the world when I talk about evangelism
 because it is all one world.

II. There's another reason. I'm talking about the world ^{today} because there is only one
 human race - a world-wide race - and what happens to any part of that race,

in the deepest sense happens to you.

Did you know ^{two} thirds of the people in ~~the~~ ^{this} human race ^{are} always hungry. You may have
 a very good lunch - too good a lunch, if you will forgive me for saying so - but don't think that
 the hunger of $\frac{2}{3}$ of the people of the world doesn't affect you. There are 30,000,000
 people living in the world this afternoon - ~~but~~ who simply because they ~~do~~ ^{have} not had enough
 of the right kind of food to eat will not be living a year from this afternoon. There
 are a thousand people in the world - no thousand people living right now as I speak, who
 will not be living when I sit down - because they can't find food.

And it doesn't affect you? Perhaps not in the way it ought to affect you.
 You've never seen babies learn to look their little heads turn blue. But even if you can

you sympathy - you could not escape the effect of their starvation.
 sharp that off. ~~it will affect, perhaps sooner than you think. Do you have~~
~~any sons, any friends in Korea?~~ Don't you know that one of the reasons Americans
 have to die in Korea, is because 2,000,000 people starve to death in China every
 year. It's all one human race - and you, right here, ^{may some day find yourself at} ~~are at~~ the end of the
 chain that leads ^{merely} from starvation to revolution to war - and to death - perhaps
 your death.

I don't think I need to spell out the parallel for you. $\frac{2}{3}$ of the
 world is hungry, yes - ~~it's $\frac{2}{3}$ of the world~~ but there is a deeper hunger and a deadlier
 death than starvation. $\frac{2}{3}$ of the world does not know Xt, ^{it has not tasted of} the bread of life. As a
 matter of fact $\frac{1}{3}$ of the world is not even nominally ~~in~~ Prot. Cath. or Orthodox.

Your watch could tick for $9\frac{1}{2}$ years, Robt. E. Speer, used to say,
 without making the unbelievers in China alone. And for months after I had
 read that statement I ^{simply} could not listen to the ticking of a clock. ~~a tick for~~
~~each tick and~~ ~~without a shudder~~ I finally went to China.
 Now God did not call you to China - but don't think that because it is Chinese
 But don't think that because God has not called you to China you can
 shun off spiritual death on the other side of the world, and being yourself who are dying without
 Xt - and your business is with Americans who are dying without Xt, despite their ministers
 of spiritual tragedy ^{are no concern of yours.} ~~is another country with no effect upon~~ It's all one human race -
 and the chain of unbelief and spiritual death is just as real - far more deadly
 than the chain of revolution. Don't you know that it ~~is because~~ when a German
 editor named Karl Marx died in unbelief, died without Xt, ^{as a generation or two ago -}
 he left a chain of death ^{that can some day reach your boy, your girl, right here in} ~~your~~ ~~American schools~~ ~~it's all one human race.~~
 And that chain ^{that} began in Germany, and reached to China, can reach right down
 into you and your American schools. It can reach your son, and it can reach your daughter.
 Ask not for whom the bell tolls. It tolls for thee.
 It's all one human race, ~~and without Xt, it is a dying race.~~

the fact of
 the unbelief
 give over
 that in
 Paris

You can shut your ears to the ticking of a clock, ^{but} but do you
remember how John Donne was a different figure in the former passage that began.

"No man is an island unto himself... and that with the tolling of the bell for
the dead. What dead? As John Donne says, "Ask not for whom the bell
tolls. It tolls for thee."

that ~~is~~ ^{into} the ~~spiritual~~ death of multitudes - but you'll work
up at the end
it's in your
mind

But most of all I'm talking about the world today, because there is only one God, ^{the God of father & son Jesus X^t.} and he is a living God - and He is not willing that any should perish.

What more of a challenge do you want? ~~It's~~ One world - yours is it. One race a ~~thing~~, bewildered, hungry, dying race. But one God - the living God, in whom through J.V. we are passed from death to life.

~~Perhaps the answer to death~~
Those who have ~~see~~ ^{see} death face to face - and must walk with death as with a ~~close~~ ^{close} companion - ~~see~~ ^{see} to be more sensitive ~~to~~ ^{to} both to the glory and to the challenge of the life that is in X^t, than we who have fed and protected ourselves most of our lives.

I'll be going to Korea soon - where they know what this really means. And where they know what they must do about it.

After the long years of oppression under the Japanese, after the tortures & the persecutions - came the day of liberation. And Korea freed out of their cages - within one week - explosive campaign. 3,000,000 Korea for X^t. All Korea for X^t. Those who belonged to classes where you could be a member until you had won someone else for him.

All Korea for X^t? They didn't know that at that very moment - the politicians sitting at table it's all one world - what you do here is felt out there.

We didn't hear very much about what happened. One missing - Dr. Blair.

Please over Jap Sec.

One world - one race . . .

~~May I suggest Bezaleel~~

~~The world seems~~

~~Bezaleel, the subject of the passage in Exodus which~~

There is nothing particularly modern ad up to date about the text ~~in~~ in Exodus which I have chosen. It is about a man with a strange name and an obsolete occupation: Bezaleel the craftsman. And

Unfortunately the world has lost its regard for craftsmanship.....

Q. 1. But may I venture to suggest that even in a day to consider the story of Bezaleel, God's craftsman

You may not remember him very well, even if you do read your Bible. He was just a Hebrew slave - but he was the man God picked to build his Tabernacle. Years later ~~you~~ a king

begged God to let him build the ^{the House of God,} Temple, and he was refused. Why did God give to this ^{mere} slave, Bezaleel, the ~~power~~ privilege

~~of building the House of God,~~ a ~~+~~ for which kings asked in vain? Let me recommend to you a study of this man Bezaleel. He was

prepared. He was obedient. And God used him.

Why a slave? God's man is, first of all, prepared. Why did God pick Bezaleel? ~~Because he was ready.~~ He was only a ^{why} slave - not a prophet like

Moses or a leader of men like Joshua? Because Bez. was ready for the job that needed to be done. When God looked for a skilled worker in gold

and stones of copper, who could also cut stones for settings and carve wood - when he looked for a man with this particular combination of talents, he found Bezal, and only B. could answer, "Here - I had. Use me." He was ready, and God uses the man who is ready, he he is a priest and laborer.

We had an interesting visitor to know a week or so. Dr. Larry Kulp, a ~~professor~~ geo-chemist from Columbia Univ. He's an old friend, since college days. He went into chemistry, and then after getting his Ph.D. - that field, told me he was going after another doctorate - this time in geology, and I remembered wondering why in the world he wasn't satisfied with his Ph.D. like a normal human being, and why he didn't get down to work teaching as he was supposed to do. But he had he hurried into some laboratory again, and I almost lost track of him until his name began appearing in the newspapers as one of the discoverers of the carbon 14 method of dating rocks, and human bones and even old paintings or mss. He does it by measuring radiation, and suddenly today the measurement of radiation has become a matter of life or death for the whole human race, and ~~Dr. Kulp~~ everyone is suddenly bidding for Dr. Kulp's services. He was the first man, for example, to measure the amount of Strontium 90 in the atmosphere after the bomb tests. Incidentally, he says don't be too alarmed yet about the atomic blasts. The amount of extra radiation you're exposed to now as a result of the tests is much less than what you'd absorb, for example, ~~from~~ ^{by} moving from a wooden house into a brick house. He's measured radiation in bricks, remember?

But the point I want to make is this - when the world suddenly needed a combination of high technical skill in geology, chemistry, and radiations he led it. He was prepared. And the whole world is indebted to him.

~~Don't sneer at preparation.~~ It is not uncommon to find men ... p. 2

Don't be impatient in your days of preparation. ~~Don't sneer~~ at ~~schooling~~. A woman case & to complain that the club was insisting that her son finish his theological training before they would send him to the mission field. "Think of it," she said. "A whole world dying out there - ^{every sacred case} but souls slipping ~~into~~ away in that hope in this world in the next ~~one~~ - and they want him to go to Seminary!" "Madame," replied Dr. Duff, "a good workman doesn't begrudge the time to sharpen his axe before he goes out to chop down a forest." God's man is prepared.

II. But preparation is not enough. In God's service, preparation without obedience ends in tragedy ... P. 2 ¶ 3. ¶ 4 "Not my will but thine" God demands obedience.

~~What~~ It is easy to say, as we often do, that there are just two parts to the life: ~~obedience~~ & service. But push back for a moment to not witness, or service that God asks for, its obedience. It will lead to witness & service - but on God's terms, not ours. "To obey is better than sacrifice," says the Lord, "and to hearken than the fat of rams."

the Communists Kill the Church: —

Question that shouldn't be asked?

- 1) Comm. visited to Peking WFTU
- 2) Ch. can die — N. Africa.

But outcome depends largely on which prices the strategy favors.

Communism is a religion — Xty needs under its impact. What happens in the 2 class?
Total allegiance — "If Communism is going to win; I must be willing to give up everything." Is it any too large?

1) Sometimes Xns. are too weak —

a) ~~YMCA social emphasis~~ —

b) ~~Ind. prof. (income)~~ — "Tempted by my & note income ~~was~~ ~~was~~."

c) 17-yr.-old girl who denied her father.

b) Pastor at Li Yang

2) Sometimes Xns. must be ~~ready~~ to die — (not weak, but even the story can be asked)

a) Dr. Wallace —

~~Dr. Lee~~ —

3) Always Xns. must witness —

a) St. Hai girls school, 700 stud., leader of the fellowship asked to speak at "Hate America Rally". What to say. Very short, very brave: "I am a Xn. A report for students on this campus. As Xns we must love everybody. I can also a Xn. as China we want to keep unity in any way we can. But we are Xns. & we must love everybody."

b) Witness to more than 100. Witness to 100. 2 boys.

They were ready to give up everything.

Who will win? Comm. — they are willing to die opposite not.

An Answer in the Shadows

~~You still look happy & bright but you are~~

Heb. 12: 18, 22-24, 28.

In a way this passage seems to me like wishful thinking, whistling in the dark. How can anyone say today, as Heb. 12: 18 says, 'We are not come into... blackness and darkness and tempest.' Why that is exactly what we have come to: blackness and darkness and tempest. We are growing up in the shadows and there is darkness over the face of the earth.

You look happy, bright, but you are growing up in the shadows.

What a difference between the world my mother graduated into from college, - the world she brought me into. She graduated in the year 1900 from the U. of Calif., Berkeley, into the bright new world of the 20th c. It was the age of optimism; of unmitigated progress. It was the age of man, the story new, enlightened, impatiently taking over from God, who had been the task of building the Kingdom of God. It was the century of peace - the dark ages were no more. And by 1912, a 'Xmas theologian', Walter Rauschenbusch, who should have known better, was saying triumphantly, "The hardest part of the task of the building of the Kingdom of God on earth has already been done."

That was 1912. Then, a few years later, I came along. But please don't hold me responsible for what happened after that. In my ^{own} lifetime the world has suffered more concentrated human tragedy than in any comparable period since the dawn of recorded history: 2 world wars, and a host of smaller ones, a great financial depression, plagues, famines, revolutions, the spectre of communist world conquest, and "the industrial age" born of the bombs - atom, hydrogen, cobalt - the bombs!

PRAYER

Difficult subject again.

- 12 Passages on prayer -
- ① Content - Mk. 1:35, Mt. 14:23, Lk. 9:18
 - ② Be sincere - Mt. 6:5-6
 - ③ Be humble - Lk. 9:10-14 (pharisees)
 - ④ Depends on God - Lk. 11:1-4 (L. Prayer)
 - ⑤ God hears - Jn. 11:41b-42a
 - ⑥ God answers - Mt. 7:7-8 (Mt. 18:19)
 - ⑦ Mt. 26:30-34 - God's will.
 - ⑧ Lk. 23:34 - for others (on cross)
- Jesus praying. Mk. 1:35, Lk. 6:12, Mt. 14:23; Lk. 9:18
- " depends on God. - Lk. 11:1-4 (L. Prayer); Mt. 6:5b (not in street) - ① Pray constantly. ② Be sincere. ③ Be humble
- Mt. 26: 36-39 Gethsemane
- (Lk. 18:1-5 - importunate widow); Lk. 11:5-8 (friend) - ④ God answers
- Mt. 18:19 (what ye ask); Mt. 7:7,8. - ⑤ God answers
- Jn. 11: 41b-42a - "Thou hearest always" - ⑥ God hears

(Mk. 1:35, Mt. 14:23, Lk. 6:12; Lk. 9:18.)

Why did Jesus spend so much time praying + teaching his disciples to pray? Didn't he know that it was superstitious?

Buddhist in Korea
Mexico
Tibet prayer wheels.

What really makes all such prayer superstitious? Just one thing. There is no God to hear their prayers - an idol, an image, the empty wind. But if there is a God who hears prayers - then how can you call prayer superstitious. Is it superstitious to talk to your Father, or your Mother? No - but you can see them. Now suppose a savage from Africa came to your home - saw you making a telephone call. "What were you doing?" "Talking to my mother." "But she's not here" "Of course not, I was telephoning." "You mean, you speak into that black box + she hears you." "Yes, of course." And the savage shakes his head, + taps his forehead - "Superstitious."

Nonsense - if your mother in Shanghai really hears - it's scientific, not superstitious. And if there really is a God who hears our prayers, then prayer is not superstitious. This is what Jesus taught: -

Jn. 11: 41b-42a

Lk. 11:1-4

There is ~~the~~ great truth which makes prayer real - that God lives + loves us as a Father. He is no Father if he cannot listen to what his children have to say to him.

~~Now the most natural kind of prayer~~

Jesus teaches us 3 kinds of prayers:

- 1) Prayer for God to ~~give us things, or do things for us to do what we want him to~~ (a) Mt. 7:7,8; 18:19-
(b) Lk. 9:10-14
- 2) Prayer for God to do what He wants. Mt. 26:36-39 (c) Lk. 23:34
- 3) Prayer simply for communion with him.

I suppose the first is the most natural. If prayer is like children talking to their father, then it's true that a good deal of the time children are asking their fathers to do things for them - "Dad, give me ^{20¢} for a new baseball bat. Dad, I want a dog, - or a new dress." But is it right to ask God for things like that. You may say no; but I think it is. Jesus tells us to. (Math. 7: 7-8). And in the Lord's Prayer he even tells us to pray for our daily food.

But can God answer such a prayer, change the world - of course it's right to ask God for things - ~~but with no conditions~~. And some people believe in prayer simply because God does answer even this concrete kind of a prayer.

Robertson at public school - unjustly accused into 9 others. Prays to escape flogging. Others flogged, he unexpectedly not flogged. - (Fordick, p. 29). He said, nothing could convince him that God does not answer prayer.

But there is a danger here. It is precisely because of this kind of prayer that God does not answer prayer. A mother prays for son as he dies - what then? It's all very well when God gives us what we ask - but sometimes he doesn't: -

Father - not shot by Japanese

Henderson - " " " "

How can God answer all our prayers. "Thank God he doesn't." Suppose a Nanking farmer prays for rain. And a potter for sun to bake his pots. He can't answer both.

~~Other~~ ^{Some} scientifically minded say he can't at all. This is a world of law.

Prayer

"Prayer is the conversation of the soul with God"

Prayer is possible 2 sons - are not water for us. p. 16

A question not an obligation

7 causes of doubt - (6 28)

- 1) things to know
- 2) to work with
- 3) to do
- 4) to be done for things
- 5) calling it duty not privilege
- 6) too familiar, or neglected
- 7) in practice

Prayer - prayer to escape fleeing. isoper. But not helped. p. 29

- 1st class pray to get
- 2nd - pray for what it does to you Spiritual assistance p. 2
- 3rd common with God

Voltage sense let at prayer "What you ^{are} but a bird" "the salute, but do not speak"

To grow wheat - 5% farmer's work
95% universe's work, "it is a opportunity farmer grows it." p. 68

Prayer does not change God's intention, it does change his action. Israel. Longtime p. 69.

Prayer may not be - prayer - prayer - prayer.

Kneeling	Low	Acts 20 36
Standing	Practical	1 Cor. 14 20
Sitting	David	1 Sam. 7. 7
Prostrate	Prayer	Acts 20 39

John A. Paton says well. Decided - rain comes from above, not below. p. 71.

Prayer in a world of love? p. 104 But nature can be used as well as prayer

Prayer with the heart - prayer - prayer - prayer

Prayer - Prayer, claim for, 3 or 4 times, but does not depend of God's will
no check - prayer - prayer p. 10

Prayer - Prayer to God the divine - all our prayers.

Prayer for Prayer - Don't let his soul for prayer? Mind away from his to prayer
Prayer - Prayer - Prayer to become a

We try to make prayer a substitute for work - p. 126

God's answers: - 1) Yes
2) No
3) Wait!

Reasons for us - 1) or 2) or 3)
2) use of prayer in fields it does not belong
3) unbelief & desire to receive the good we seek

p. 126

Prayer is earnest desire. What we say are given not what prayer is all

China - Temple at N. Yers.

Lk 6:12 At that time Jesus went out to the mountains to pray, and stayed overnight.

Jesus in prayer -

- 1) Man is free.
- 2) not lies - the 'had enough' God must believe that he is, & that he is a good being etc.
the 'delusory' act him
- 3) he is not 'flexible'.

Jesus looking in prayer - to love with prayer - to pray with love.

- 1) good spirituality - Jesus is good & 1
- 2) Be kind & real - in love, & prayer
- 3) In his name - secondary & his will.
- 4) to be honest - the most & question
- 5) the ^{personality} widow, neighbor

His example.

- 1) Alone - Jesus - father & the Spirit, with Synagogue himself.
- 2) In fellowship - Jesus - Synagogue, Temple, people.
- 3) In the time of man (later) - before
- when called to be a disciple
- all is put before the Father
- prayer in Mt. of Transfiguration - the preparation & acceptance
- Gethsemane
- Cross
- 4) Working for himself - his need, which is the only way to reach God for himself

There is a prayer of need, - a prayer of faith - but
the secret of power - the secret of the saints of God - is the secret
that Jesus knew when he drew any for the crowds, + the business of
his work - to be alone with God

PRAYER

Mk. 1:35; Mt. 14:23; Lk. 6:12; Lk. 9:13.

Why did Jesus spend so much time praying. Didn't he know superstitions. No better than Buddhists, Mexicans. What difference in Jesus prayer. Only one diff. Jesus prays to living God - they to no God - empty wind.

If no God - superstition. God - then not superst. If God our Father how is prayer superst. Superst. to talk to father. "But he's real!" Savage + telephone. "Sup. Techn?" Nonsense.

Real prayer begins only with a real God - a God who hears us. A God who is our Father. That's where Jesus begins - with God our Father: -

Lk. 11:1-4.

He teaches three kinds of prayer: -

- 1) To do what we want. Mt. 7:7,8; Lk. 8:10-14; Lk. 23:34
- 2) To do what he wants. Mt. 26:36-39
- 3) Simple communion.

Oh, but you say. That first kind is a very poor kind. I agree it's not the highest - but the most natural. Most like children talking to their Father. - But, dop. dress. Is it right. Yes.

Jesus: - Mt. 7:7,8: and Lord's Prayer

But can God answer that kind of prayer. He did for Jesus - "Lord, make that man live again." impossible?
Natural law. God does answer specific requests, Covenants.

~~Not many prayers answered.~~
Too many coincidences.

But a danger here. If we believe because God answers that kind of prayer - what about when he doesn't.

Father - not shot by Japanese
Henderson - shot.

Even Jesus had a prayer that was not answered: -

Thy Purpose We Share. Never again so rash. Takes youth: -
You are saying this

What do you mean? What do you know about deuces...-

Have you forgotten God's "My thoughts are not your thoughts, neither are your ways my ways. As heavens higher than earth, so my ways higher than your ways, my thoughts

European students - suffer for this?

Once upon time another cocky, self conf. group. - Sure given from
"He knows not what he doeth. Are ye able to drink of
the cup that I shall drink of."

Disciples wanted show - glory. He asked Death.

How about you. Do you know what you're saying -
I wonder. Any more clear than disciples.

Here is point - they ran away, but didn't stay away.

When column knocked came back. To find God's ^{will} ~~purpose~~
To share - suffer.

Only one died of old age. - They drank - deep, died,
but drank it with fierce joy that changed world. Disciples.

Long time ago - Does Xt. have disciples today.

God's purpose, if you want to share it, begins
with discipleship. Not you - Xt. Not action.

Some of us - God's purpose = better world.

Min Hastuip - Prayn
Psalter
Zerco -
Prophet
Hymn -

Not six months ago there went out of my life all that had made it warm and happy and beautiful. My beloved wife died of cancer, and I lost her who meant more to me than life itself--yes, in those agonizing weeks there were times when I felt she meant more to me than faith itself, and all my hope of eternal life. And then she was gone, and I was left, and how could I still trust God; how could there be faith. When the clear, pure loveliness of the snow melts away there is only mud. But no, there is more than mud. There is also the sun, that even as it melts away the snow begins to bring forth beneath the mud the loveliness that shall be in the spring. I can truly say that there was more than anguish in those dark weeks, and there is more than loneliness in the world for me now, there is also the warming sun, the Word of God, and the God who keeps his Word. As I look back at the weeks we spent in the hospital I remember best the times we read the Bible together. Every day, clear up to the end, my wife would repeat in her soft Southern way, the 103rd Psalm:

Bless the Lord O my soul, and all that is within me, bless his holy name. Bless the Lord O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases...

But does he heal all our diseases? Those are confident words, and we took them as ours. But are they true? So we turned next to the gospels and during those weeks we read together every record we could find of how our Lord healed the sick in the hills and in the cities of the Holy Land. I had forgotten how full the gospels are of miracles of healing. Mark is healing from beginning to end. So we prayed together, then, knowing that the Lord could heal her.

But didn't that make it worse? After all, he didn't heal her. No, it didn't make it worse. The Word of God did two things for us there. First, it brought us through the long dark days not with a spirit of despair, but with a feeling of expectancy and confidence. Clear up to the end we knew that the Lord could heal her, and that buoyed us up with hope, immediate hope, and we trusted Him. And when He did not heal her, and the darkness came in close and cold, then there was still His Word to warm and comfort me,--to tell me that there is a greater miracle than the miracle of healing. There is the Resurrection. O death where is thy sting; O grave where is thy victory."

And now, through the lonely, empty months I have found I am not alone. I have a friend, who says in His Word, he will never leave me nor forsake me. And I have a shepherd:

"The Lord is my shepherd, I shall not want
He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul.
He leadeth me in the paths of righteousness for his name's sake.
Yea tho I walk thru the valley of the shadow of death I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.

That is what the Bible means to me: warmth, comforting warmth for my soul.

But remember, there was more than warmth in the little fruit-sellers proof that the Bible is the Word of God. "It warms and lights my soul," she said. What does the Bible mean to me: it means light. "Thy word," says the Psalmist, "is a lamp unto my feet and a light unto my path."

Most clearly in it - Knee - what light in darkness what Testimony - is a Child built on the Bible.

PRAYER BEGINS WITH GOD

Prayer is primarily listening - by peace

(1) With God himself

Jesus is more in the nature of God than we are

(2) With J.C. all things by prayer

(3) With Holy Spirit

"He will never cease to make intercession..."

"In prayer is the HS praying thru us to God" - Cuyler's book

PRAYER LIFE OF JESUS Lk 11

Seven scenes:

- ① Lk. 3: 21, 22 "and praying"
- ② 5: 16 "Conf. and has habit of retiring to pray"
- ③ 6: 12
- ④ 7: 15
- ⑤ 9: 18
- ⑥ 9: 28, 29
- ⑦ 11: 1 "and teach us to pray"

H. M. M.

296992.

Mar. 9, 1960

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The Missionary Motive

Lecture I - The Good Samaritan motive.

Some missionaries you have known?

Schweitzer motive

Jericho Road.

Lecture II - Christians and the felt needs of the world

Poverty, Hunger, Disease -

The Jesus Family

André Ev. Luth.

Lecture III. The Evangelistic Motive.

Watchman

Ex. 3: 17, 19. Acts 20. 17, 18, 21, 25-26, 29, 31

But also - labor

Good Sam. Motive not enough

I Co. 16, 19, 22

Ev. greatest task. - Peter Cartwright.

But - marching orders "Go - but don't fight"

If you don't - communicate and -

Lecture IV: -

I.

Theme: The Christian Mission in a Revolutionary World

Friday, July 29, 1955

The Call to Worship

Hymn: "We've A Story To Tell To The Nations" - No. 261

Responsive Reading: Psalm 46; Matthew 24:6, 13-14

God is our refuge and strength, a very present help in trouble.

THEREFORE WILL NOT WE FEAR, THOUGH THE EARTH BE REMOVED, AND THOUGH THE MOUNTAINS
BE CARRIED INTO THE MIDST OF THE SEA;

Though the waters thereof roar and be troubled, though the mountains shake with
the swelling thereof.

THERE IS A RIVER, THE STREAMS WHEREOF SHALL MAKE GLAD THE CITY OF GOD, THE HOLY PLACE
OF THE TABERNACLES OF THE MOST HIGH.

God is in the midst of her; she shall not be moved: God shall help her, and that
right early.

THE HEATHEN RAGED, THE KINGDOMS WERE MOVED; HE UTTERED HIS VOICE, THE EARTH MELTED.
The Lord of hosts is with us; the God of Jacob is our refuge.

COME, BEHOLD THE WORKS OF THE LORD, WHAT DESOLATIONS HE HATH MADE IN THE EARTH.

He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth
the spear in sunder; he burn th the chariet in the fire.

BE STILL, AND KNOW THAT I AM GOD: I WILL BE EXALTED AMONG THE HEATHEN, I WILL BE
EXALTED IN THE EARTH.

The Lord of hosts is with us; the God of Jacob is our refuge.

AND YE SHALL HEAR OF WARS AND RUMOURS OF WARS: SEE THAT YE BE NOT TROUBLED: FOR ALL
THESE THINGS MUST COME TO PASS, BUT THE END IS NOT YET.

But he that shall endure unto the end, the same shall be saved.

AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO
ALL NATIONS: AND THEN SHALL THE END COME.

Hymn: "O Jesus, I Have Promised" - No. 165

Prayer:

1. For God's blessing upon this World Mission Conference - that every speaker, every Conference leader, and every participant may be under the Holy Spirit's direction and control.
2. That every missionary home on furlough, or retired from active service may receive spiritual refreshment and strengthening.
3. That we may understand more clearly the world revolution of our time and the power of the Gospel to right every wrong, meet every need, and save every soul that will believe.
4. For Missions in the Far East - Japan, Korea, Formosa.
For Christians in Communist China.

Benediction

This is the day that the Lord has made" - hot, sticky and uncomfortable again - but "let us be glad and rejoice in it." ~~it's the Lord's not the weather, that is the sign of weather but weather. He over the is no measure~~ of God's love; it's Jesus Christ.

Rom. 8: 28, 31-39.

Today we pray for Christians in one of the oldest most conservative ~~Confucian~~ ^{A valley + ~~mountain~~ narrow coastal plain} areas in all Korea - the mountainous ~~coast~~ of the south-east. It's where President Park Chung-hee comes from - and is the center of his rural political strength. It is beautiful country - pines and rivers and emerald fields of rice; gold mines and 1000 year-old Buddhist temples in the hills; ~~the~~ ^{curving} tiled-roofed of the head-houses of the great ~~Confucian~~ clans in the villages. And now the new hydro-electric dams, and the polyester ~~plant~~ factories beginning to edge out the thatch-covered ~~thatch covered~~ grazing fields and the old Confucian schools.

on old Buddhist centers.

We pray first for Christian work in Kyungju. 1200 years ago Kyungju was the fifth largest city in the world. (and I wonder how many of you come can name the other three: Constantinople, Baghdad, Changan.) There's a bronze bell there, 11 feet high and weight, but so beautifully ~~more~~ proportioned and delicately ornamented that it doesn't look heavy at all - and they say that when it's sounded on a clear winter night, it can be heard for 40 miles. But Buddhism is a spent force there now - and the old bell is a symbol of its decline, not its strength. I've never heard it sounded - it's in a museum, not a temple today.

So let's thank the Lord and pray for the signs of renewal and a purer faith in that old center of Kyoungju: -

- ① Moon Hwa H.S. - with its 2,000 students, + Choi Yong-Nae, principal.
- ② Kyoungju Presb. Hospital - 80 beds; 39,000 patients a year - a bold new development in rural medicine, for ~~it~~ in order to get medicine out of the cities, where there are lots of doctors, into the country where there are almost none, the ~~Presb. Hosp.~~ Presb. Hosp. → Med. Center in Taegu (a city of ~~one~~ million and a half) has thrown a whole circle of satellite clinics like ^{the} Kyoungju Hospital out into the towns of the countryside - and highly qualified doctors like K.Y. Lee (M.D., Ph.D.)

II. The second city for which we pray, Andong, is Confucianist, not Buddhist. One of the most famous Confucian shrines in all Korea is there - not a temple, but what to the Confucianist is more important - a school and library - the study of the greatest of Korean philosophers, Yi Toegye who lived in the 16th c.

- ① Paul Chng - Andong hospital.
- ② Kim Ki-Soo - Kyoungju M. Lay Tr. Inst.
- ③ Kim In-Han -
- ④ Bae Heng-Guk - Girls

Dr. C.W. Kim - Pohng Clinic.

...in that a... 17 out of every 70 of you without... The Lord will be blasted off the face of the earth.

The houses were gone, yes--the... out two others and... And the Lord... brother, who could so nearly believe... devotion and death... their homes not even yet rebuilt... crowding into those services, ^{More than ever before} those faithful... with hands, nor even in the ministry of the organized church, but in the priesthood of all believers, and in the Lord who reigns.

...they loved the Church, and they were organized--the... But their faith, and their strength, and their glory, was in the Lord.

→ But happens, though, when even the three... That can happen, too. North of the parallel the enemy was very thorough. What the big guns missed, and the ebb and flow of battle left behind, the police took care of with a thoroughness and a ruthlessness that only science and education have made possible.

One case can be typical of thousands. They took the poor man and bound him and beat him. They gave him at last the choice of renouncing his faith in Jesus Christ, or being shot, and he looked up at them for a moment, dazed and bleeding. Then he said, with all the strength that was left within him, "Alive or dead, I am Jesus Christ's man."

But who was compen there?

They shot him, of course. (But was the Church really wiped out? who reigned there on that spot,) the communists? All they could do was kill him--and dead, just as he said, he is still Jesus Christ's man, and the Lord still reigns.

There is another way they ring out there:
"Faith of our fathers, living still,
In spite of dungeon, fire and sword..."
The faith lives... and the Lord reigns... and to Him be all glory in the church, throughout all ages, world without end.

...do we need to drive out fear... shall...
A

Jan 12 21. Sheep & corn & wheat fall -
it abideth above but of it do, it will fall
and grow!

Jesus Christ the Same

I want to speak particularly about one verse - Heb 13:6 -
J. C. The Same yesterday, today + forever -

According to the Korean calendar -

You are presently in the yr. 4291 acc. to the Kor. Calendar.
the year 1958 by the West. calendar; the 13th year of the
atomic age + the 1st yr. of the age of space. How fast the Korea
~~is~~ changes - from the ^{dependency} age when Tangom ^{set foot on} to the age ~~when~~
of tomorrow when, perhaps, ~~as~~ some of you ^{his descendants to} may set foot on the
moon.

An age of change is ~~usually~~ ^{usually} also an age of great confusion. To
keep ~~you~~ ^{you} from confusion, may I ~~suggest~~ ^{suggest} ~~you~~ ^{you} that ~~something~~ ^{there is one} ~~does not~~
~~change~~ ^{that} that does not change. Like ~~the needle of a~~ ^{compass} you need to
know what it is. For when the whole world is spinning in change you
need something like the needle of a compass to keep you ~~pointed~~ ^{pointed} straight
in the right direction.

The one thing that does not change is Jesus Christ. The
Bible says, "J. C. is the same, yesterday, today + forever."

I. He is Lord of the Past.

CONVICTION OF SIN

My sin cost Jesus His blood; has it cost me tears? The Father forsook His Son when He became sin for me, sin that broke Him. Is it leaving me whole?
Sin caused Him to bow His head. Am I still unbowed? My sin covered His face with shame and blood; does it cover mine with shame?
My sin caused Him agony. Am I still at peace? My sin caused His soul to be troubled. Is mine at rest?

My sin pierced His side. Has it pierced my soul?
My sin rent His heart. Has it broken mine?
My sin stripped His body before the crowd. Has my soul been stripped before God?

Has my sin cost me sleepless hours as it did Him?
Has my sin cost me tears as it did Him?
Has my sin cost me one meal? He fasted.

Being sin-sick means: a mind so troubled I cannot sleep; a heart so heavy I cannot talk, the only language a groan; a body so burdened I have no desire for food.

In the presence of God I see my sin:

- my eyes - "no fear of God before their eyes" Rom. 3:8
- my ears - "ears that hear not" Eze. 12:2
- my lips - "unclean" Isa. 6:5
- my hands - "do evil with both hands" Micah 7:2
- my feet - "their feet run to evil" Prov. 1:16
- my heart - "deceitful above all things" Jer. 17:9

How could He have wept over me with His eyes, listened to me with His ears, called me with His lips, lifted me up with His hands, sought me with His feet, loved me with all His heart?

Let my first prayer not be, "Lord, fill me," but "Lord, empty me" (of my sin); not "Lord, cleanse me," but "Lord, break me."

The most deeply broken is not of necessity the most sinful; he is the one who has given God the fullest opportunity to search and probe.

When I pray out every sin the Holy Spirit reveals to me, calling them by the ugly names God gives them, then I realize their magnitude and also God's compassion.

Once my heart breaks because of sin, He will be able to use me to help others to the place where their hearts will bleed because of their sin. A broken heart is pained by the sins of defeated ones and weeps for them. It hates sin the more because of what it sees it is doing.

Where there is a conviction of sin there is no vagueness. I may realize I have failed God in service, in prayer, and in obedience, but if I am not broken I know nothing of a conviction of sin.

The woman who was a sinner took the LOWEST place, behind His back, kneeling at His feet. Job took that place (in dust and ashes) crying, "I am vile; I cannot speak."
David did likewise, "My heart is so pained."
Paul fell to the ground and came to see himself as the "chief of sinners."

.....

From the notes of Aletta Naude Jacobsz, the woman led of God to start revival among the missionaries of Korea which spread to the native church. She died in a lifeboat on the North Atlantic in the spring of 1942, peacefully and at rest.

The New Commandment

1. Background: Mk. 11, 12 (Jesus' last week)

- a. Opposition - Jesus shows the temper of his mind.
 - 1) Scribes + Pharisees - authority.
 - 2) Pharisees + Herodians - tribute
 - 3) Sadducees - eternal life
- b. Interest - scribe asks "greatest commandment."

2. The Greatest Commandment - which would you pick. LOVE

- a. To God. - Deut 6:5
- b. To Man - Lev. 19:18

L = up and out.

3. The New Commandment - LOVE.

- a. Archbp. Usher + Rutherford. But what does it mean.
- b. Not known to heathen - New Guinea
- c. Gandhi and his rich high-castes. This is not the Love.
- d. Chinese story of the tidal wave. Neaves - all he had he gave.
- e. Moffett - He gave himself. "Greater love hath no man"

4. A word of caution. "Thou art not for."

Fellowship is a word that Christians kick around ~~study~~ too much ~~easy~~. To ~~too~~ many people it's just the happy comfortable feeling you get after a good meal - the feeling of loving the whole world. That's why I see red when I hear Christianity & fellowship identified - as if that's all there is to Xty, Xty is not human relations, but Xt.

And yet, ~~but~~ at the same time, when you get to the root of the matter, fellowship in the real sense of the word, ~~fellowship~~ is as vital a part of Xty, that Xty is dead if you don't have it. Because the fellowship isn't ~~work~~ just a comfortable feeling - the fellowship as the Fellowship Commission tackles it, is the most uncomfortable, spineless, hardest, most explosive handful of trouble ever taken up as a responsibility by Presb. y.p.

Why? Because as defined ~~this year~~ by Nat. C. W. F. in its statement of emphases for the Commission - the fellowship, ^{this year is} ~~interest~~ ^{interest & activity} ~~of~~ ^{the} Fellowship Commission is not Sunday-evening by-girl games, the fellowship is the race problem

^{year '11 on} the problem of how to make real in our lives the truth to which we all pay lip-service - that in Christ there is no East & West, no black or white or ~~yellow~~ brown. It is the problem of the 13,000,000 Negroes who live in the shadows here in America, of New York City's Jews, and California's Japanese; ^{it is the problem} of the 8,000 foreign students on Amer. campuses, and of the 55,000 ~~or~~ Negroes to whom we've given college diplomas and ^{such} golden opportunities ^{as being} red-caps in God's Central. It is the problem of the million or so Spanish-speaking peoples within our borders.

It breaks out, of course, beyond our borders. It is India's caste-midden India's problem - And it's Africa's problem - where Dr. Zwemer

The Oakland Park Presbyterian Church

Oakland Park Avenue at Broadway Place

Columbus, Ohio

RAYMOND E. DRONSFIELD
MINISTER

June 15, 1945

Dear Mr. Griswold;

Four or five of our Westminster Fellowship came back from Summer Conference enthusiastic about Youth Budget. The Stewardship Commission organized a Youth Budget Committee to make a further study with our own situation in mind. They were convinced that it could be done and set about working out the details.

I won't give you all the details but there were several interesting things that came to light. We went to the church treasurer to get the total amount the church received through pledges from the children and youth the year before. Then, the Sunday School treasurer gave us the total received in offerings in the children's and youth departments. We wanted to be sure Sunday School and Church didn't lose anything by supporting the Y. B.. We added some for Youth work, building fund, and benevolence and set as our goal \$ 650.00. The Sunday School as a whole (adult departments included) had reported \$ 861.00 total receipts the year before. That made \$ 650 look big.

With our facts and figures in hand we went to the Session and the committee did an admirable job of selling and explaining. They had all the answers. The Session granted permission to go ahead. The Committee decided that something more than pretty speeches would have to be used to sell the Sunday School Board and Sunday School members. A skit was worked out and produced. It was nothing very serious, just a lot of fun, but it was convincing. The canvass came next.

The campaign was organized and started. The first intimation that we had set our mark low came in a pre-campaign meeting held at Westminster Fellowship one evening. After some pep talks pledge cards were circulated and we discovered at the close of the meeting that the first 15 pledges totaled \$ 300 which was almost half the budget. From then on things happened fast. The canvass chairman would stop me on the street, call me out of meetings, phone me to report progress. In no time the budget had been met and passed and the latest report was that over \$ 1200 in pledges had been received. They are still coming in. This convinced even those adults who were sure we "wouldn't be able to pay for supplies .

The satisfaction comes to the minister, not primarily in the over-pledged budget, but in the new tone of appreciation with which the young people say "our church". Any church ought to be willing to subsidize the Y. B. program, if necessary, for its high spiritual and educational value. I'm all for it.

Sincerely yours,

Raymond E. Dronsfeld

has said - The strength of Islam is a religious pride that transcends all race; and the weakness of Xty is a racial pride that breaks up religion.

"The weakness of Xty - a racial pride that breaks up religion." It's that part of weakness with ~~that's~~ the Fellowship Comm. at Park College saw and ~~explained~~ ^{attended}. The delegate from Florida, a white girl by the way, rose to her feet and stood at one desk over the discovery she had made that there were ^{separate} overlapping Synods + Presbyteries down there - white and black, divided even in the churches.

~~fact~~ Righteous indignation like that on the part of the alert y.p. in W.F. Commission on the Fellowship is going to strengthen the back of our old leaders who are conspicuously lacking this explosive sense of responsibility - as at Warren Wilson College, in North Carolina - a Natl. Miss. project by the way - where for the first time I am sure in that whole territory, the boys and girls from these Southern Mts. have united Negro teams in for athletic competition, and Negro students in for social gatherings and recreation.

Down there that's dynamite ^{↓ Sure, its dynamite -} but it's the dynamite, the stuff that has made the church explode and the world in missionary activity - it's a dynamite that tears down only to build up. Our job in the church, in National Missions ^{of activity}, and in Foreign Missions is to inform, and educate, enlist and guide channels ^{for} these enthusiastic, barrier-breaking y.p. in the Fellowship Commissions. They need our help. One of my fellows came home from ^{Natla} ~~Crail~~ where Smith delegates roomed at their own request visit Negroes, and where a Negro was elected vice-Moderator. This fellow was from Mo - he said - "When I told Dad about it he hit the ceiling." Well, at least it got that man off the seat of his pants where too many people ~~people~~ ^{people} stay all their lives.

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Prayer

Prayer can mean

- ① Petition
- ② Intercession
- ③ Meditation

The Bible on prayer -

Mark - Jesus prays in emergencies + times of critical importance: Gethsemane, appoints the apostles, from the cross.

Matthew, Luke - Jesus' repeated teachings on prayer: "that God will respond to need expressed in ^{the} prayer of faith, particularly when the petitioner seeks primarily the will of God ('the Kgd. of God')."

"Jesus himself is the final act of prayer, and prayer is perfected when the individual and the chch are 'in Christ'."

- Interpreter's Dict. of Bible.

"Fearfulness at this point arises out of trust in ourselves, which is false; fearlessness springs from faith in what God will do, if we are steadfast. This attitude is neither tactless or fearful; it is the true "fearlessness" of the Gospel of Mt."

My Redeemer.

1. Redeemer - buy back; - there in simple gospel message, how Jesus bought us back by his death on the cross, - there is the only ground for individual confidence in this life. Jesus died for me, that is the only rock I dare stand on, that is the only rock that will stand against the flood, the only anchor that holds.
2. Liveth - but never forget that we, as Christians, are doing more than sitting at anchor in the flood. We're not just to grit our teeth, and clutch our fate and try to hold our own against the flood of life. Ours is a living redeemer, not a dead anchor. He calls for an all-out advance, not a sleepy, ~~and~~ defense behind the Maginot line of our faith. When you put your faith, trust confidence, you're doing more than getting a firm foundation for life, a safe anchorage for your beliefs - you are getting power to move vs. the flood. (We were fortunate to have a strong rope that okay day out in Korea, but how much safer we'd have been if we had had a motor to move upstream) Life with capital L.

the world and.

That is the Christian message for modern youth. We who have seen the old landmarks disappear - for Americans who have lost their faith in ^{psychology} ~~science~~, for Germans who have lost their faith in democracy, ~~and~~ for Jews who have lost faith in ^{science} - here is a truth that gives meaning to science and strength to democracy, "I know that my Redeemer liveth"; a truth that gives firm anchorage in the flood, power for a new life.

See Millikan - Time, Matter & Values, Evolution

I. What shall we know:

1. Science - immutable elements; conservation of matter (radioactivity), conservation of energy (atoms) Maxwell's magnetic-electric laws (x-rays); mechanical laws (relativism - quantum, Fitzgerald's theory of contraction - measuring rod changes $2\frac{1}{2}$ - 25,000 ~~of~~ miles).
2. Logic - Zeno's aporias, Epimenides the Cretan's dilemma - "All Cretans are liars"
3. Philosophy - can we know pure facts? Color-blindness. Des Cartes.
4. Psychology - studies mind, but must use mind.
5. Fables - The poem.

II. Livell.

III. My Redeemer.

1. ours & His.
2. care of the future
3. I. or of others.
4. The Sun-beams.

important thing. ~~I should think we should~~ ^{shouldn't} ~~at least~~ work as hard ~~to~~ ^{on} it, as we do ~~study for~~ exams.

~~From people I have met, and from what I know of the~~
~~history of the church, it is most clearly from God's word, I~~

We are not left in doubt how to receive this power. ~~The Bible~~
~~makes it clear~~ ~~that~~ ~~the~~ ~~people~~ ~~who~~ ~~have~~ ~~had~~ ~~it~~
have known, almost without exception, how to receive it. ~~It is~~ ~~the~~ ~~secret~~ ~~of~~ ~~their~~ ~~devotional~~ ~~life~~ ~~as~~ ~~the~~ ~~secret~~ ~~of~~ ~~their~~ ~~spiritual~~ ~~life~~. When they were ~~in~~
lax or hurried there, ~~the~~ ~~notice~~ ~~decrease~~ ~~in~~ ~~spiritual~~ ~~vitality~~. ~~It is~~ ~~the~~ ~~secret~~ ~~of~~ ~~their~~ ~~devotional~~ ~~life~~ ~~as~~ ~~the~~ ~~secret~~ ~~of~~ ~~their~~ ~~spiritual~~ ~~life~~.
and effectiveness.

~~The sequence seems to~~
be first, prayer, ^{the} power and only then the ~~basic~~ ~~ministry~~ ~~of~~ ~~the~~ ~~church~~

This is the testimony of the African disciples -

This is test. of Luc. 11:9. "They all continued with one accord in prayer - and suddenly they were all filled with the Spirit."

Let us then, His disciples in China, make these moments in the morning meaningful. They may, if we ^{make them,} ~~not~~ be the most important part of our preparation...

Lenten Devotional, 1994.
For "A Drying Tear: Signs of a Covenant"
Sam Moffett

Third Week in Lent.
The roots of conflict. James 4: 8-10.
Dry your tears? How?

A spirit of divisiveness is tearing at our church. Some blame it on sin, as if diagnosis is a cure. Some weep, but think nothing can be done about it. James disagrees. He says, in effect, if it is sin it is wrong, but there is a cure; and though sin indeed is in all of us, tears won't wash it away, ~~But~~ there are two things we can do about it.

First comes repentance. Until tears of repentance clean out the roots of anger in our hearts, they will twist and grow and stifle the church into impotence. We must join in the public confession of the battered post-war church of Germany: "We know ourselves to be with our people in a great company of suffering, but also in a great solidarity of guilt."

More than the heart, however, needs changing. James adds the practical admonition, "Cleanse your hands". Repentance is a hands-on matter, As has been said, it is not just being sorry; it is being sorry enough to quit. Then we can dry our tears and begin to help. We are forgiven.

Samuel Hugh Moffett
Jan. 15, 1994

The God Who Seeks

Draw nigh to God, and he will draw nigh to you.

James 4:8

Compare this verse with a statement Plato once made, "It is not easy to find the Father and Creator of all existence, and when he is found it is impossible to make him know to all."

The difference between Plato's wistful complaint and James's glad assurance is the difference between the shadows of philosophy and the strong sunlight of the gospel, between unaided reason and reason undergirded with faith.

You are wrong, Plato. It is not hard to find the Father and Creator, for the Father sent his Son to bring us to him.

And you are wrong again, Plato. It is not impossible to make Him known to all men. The Son Himself has said, "I, if I be lifted up shall draw all men unto me." In this confidence his disciples have gone forth, and still go, singing as they go, "See, from all lands, from the isles of the ocean, Praise to the Saviour ascending on high; Fallen the engines of war and commotion, Shouts of Salvation are rending the sky."

Prayer: We thank thee, Lord for breaking through the misty mazes of our wanderings and lifting us up into the clear light of thy love, through Jesus Christ thy Son. Amen.

Cleanse your hands, ye sinners. James 4:8

Too many people blame war on sin and then sit back contentedly thinking they have disposed of the matter.

It's not that easy. The point is ^{that} this sin is in us. The roots of war are in our hearts and until our hearts are cleansed through repentance and by Jesus Christ these roots will twist and turn again into the dark trees of war. We must join in the public confession of the battered church of Germany, "We know ourselves to be with our people in a great company of suffering, but also in a great solidarity of guilt."

But more than the heart needs changing. James adds the practical admonition, "Cleanse your hands." Repentance, it has often been said, is not just being sorry; it is being sorry enough to quit. It involves the hands as well as the heart.

Read: James 4:8-10

Prayer: "Almighty and most merciful Father; We have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O Lord, have mercy upon us. Restore Thou those who are penitent; According to Thy promises in Christ Jesus our Lord. Amen."

Whence come wars and fightings among you. James 9:1

Historians tell us that in the four thousand years of man's recorded existence, there have been only two hundred and sixty-eight years of peace. Why?

Is the fault with the Jews and international bankers? With the munitions manufacturers? With ~~greedy~~, land-hungry, have-not nations? No. These are only the whipping boys whom we uneasily condemn for our own crimes. James goes to the root of the matter. The seeds of war are in our own hearts. Our sin and our greed bring strife and fightings.

Too long we have tried to outlaw war without changing the heart, without facing the problem of sin. It won't work. After the last war a great resolution against war was circulated. ~~in this country~~ It collected over a million signatures - more than had ever in history appeared on any one document. Five prominent women were chosen to present this petition for peace to the League of Nations, but on the day for its presentation no petition appeared. The five women were in their hotel suite bitterly quarreling over which one would formally present the document.

Read: James 4:1-7

Prayer: "Breathe through the pulses of desire ~~thy coolness and~~
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still, small voice of calm."

The Wise Man

Who is wise and understanding among you?

-- James 3:13

Before James lets his readers answer this question, he gives them a warning. He has a new test for wisdom, a new measuring stick for the wise man. What is it?

~~(Read the rest of the verses.)~~

Ordinarily we judge ^{how wise} whether a man is wise or not by what he says or writes. Because Einstein wrote a revolutionary treatise on relativity, and a short but equally revolutionary equation that laid the foundation for atomic research, we say he must be one of the wisest men of our time.

Or less worthily we make a flash judgment about a man's wisdom on the basis of the number of degrees he can write after his name. Nicholas Murray Butler must be wise, we think, because he has more degrees than anyone else in the world.

Your standards are all wrong, James ^{would} say. The truly wise man can be detected not by degrees, ^{academic} or even words, but by ^{his} deeds.

A good life is better proof of wisdom than a wise crack.

Read: James 3:13, 17-18

Prayer: Dear Lord our heavenly Father, ~~all-wise and compassionate,~~ fill our small minds with the wisdom that is from above, pure, peaceable, gentle, full of mercy and good fruits, and enable us to show our wisdom by our works. For Jesus' sake. Amen.

S. H. M. Ph.D. (D.D., LL.D., etc.)

The Meekness of Wisdom

If ye have...strife in your hearts, glory not.

James 3:15

The wisest of men have always been the most humble, like Socrates who modestly decided that his wisdom consisted chiefly in his awareness of the limitations of his know-

ledge.

Pride isolates, builds barriers of suspicion against the light, cuts off the mind from nourishment and stimulus. Dr. B. H. Hunnicutt, president of Mackenzie College in Brazil points out that we are like glowing coals in a fireplace: the fire glows while the coals touch each other, but when the coals are separated, the fire goes out.

Any wisdom that separates us from our fellow Christians in pride or envy or strife is "not from above," says James, "but is earthly, sensual, devilish." It does what no tribulation, or distress, or peril, or sword can do. It separates us from Christ. And when we are separated from Him, the fire goes out.

Read: James 3:14-16

Prayer: O Lord our God, we would be wise not after the pattern of the world, but after the pattern of the mind of Christ, who made himself of no reputation and humbled himself in "meekness of wisdom." Cleanse our proud hearts and minds by thy spirit. In Jesus' name. Amen.

"THE BEGINNING OF WISDOM...."

The following address was given by W. Stanford Reid, Professor and Head of the Department of History at the University of Guelph in Guelph, Ontario. The address was presented at the annual convocation of the Wheaton College Scholastic Honor Society on May 3, 1973 in Edman Chapel.

The Biblical View of Wisdom

Wisdom is a term employed very commonly in the Bible, and one which is very often taken for granted as being a general term without much specific content. Yet as we examine biblical statements, particularly the wisdom literature of the Old Testament, we find that "wisdom" had a quite definite meaning for the Old Testament believer, and in like fashion has an equally specific significance for the Christian. Furthermore, we find that this term is related clearly to the intellectual endeavours of man. Consequently we must attempt to look at it in our day in relation to contemporary scientific, using that term in its broadest sense, activity.

In order to understand the meaning of wisdom in the biblical sense, we should perhaps begin by seeing what is meant by "knowledge." This latter word seems to deal primarily with the intellect. It refers to man's acquisition of facts, and then man's reasoning and understanding of those facts as they appear, according to the writer of Ecclesiastes, "under the sun." Such knowledge is important and necessary, but it is by no means final nor ultimate, for it operates, shall we say, on the surface of things, dealing primarily with spacio-temporal phenomena and their immediate relationships. Such knowledge we are told may be misused, misunderstood and mistaken in its conclusions. (Job 38ff; Pro. 14:12)

Wisdom, on the other hand, is of a different character and order, for it goes much deeper. It reaches to the "heart of man," the very core of his being, the center of his personality. Thus it involves the whole man, his intellect, his emotions, his will. It determines the presuppositions of all his action and thought in this world, which means that his "wisdom" goes back to what we might call his "religious faith" whatever that faith may be, whether Christianity, Mohammedanism or atheism. It refers to the personal frame of reference with which he approaches the world in which he lives, moves and works. (Pro. 4:23; 23:7)

In this way we may perhaps see the biblical distinction between wisdom and knowledge. Wisdom includes knowledge, but goes much farther, for while knowledge gives some understanding of the phenomena of experience and their relationships, wisdom seeks to interpret the facts, the experience of the individual and of all men, in a more ultimate sense. It also seeks to give man some idea of what his life means, and consequently what it should be. (Ps. 111:10; Eccles. 12:13) It thus indicates not only what is, but also what should be, if we admit that there is ever a "should" in the human vocabulary. It attempts to indicate to us how we should act and how we should use the things of this world in which we live. The Wisdom Literature of the Old Testament, particularly Proverbs and Ecclesiastes and many of the sayings of Christ recorded in the Gospels, as well as such passages in the letters of Paul such as I Corinthians 1 and 2, and Colossians 1, show this very clearly.

The Beginning of Wisdom

Yet wisdom is by no means infallible, for there is a false and a true wisdom. The unbeliever has wisdom it is true, but since he begins with wrong presuppositions as both Ecclesiastes and I Corinthians 1 and 2 indicate, his wisdom is in fact folly. He may have all kinds of knowledge and understanding of the phenomena: physical, psychological and social, of this world, but still be completely off course when he comes to making any evaluation of the ultimate meaning of things. The reason for this is that the wisdom of this world is centered on this world, that which is "under the sun." He may of course attempt to understand the ultimate meaning of existence, but he always does so on the basis of earth bound experience, which means that even his gods are always subject to the limitations of the space-time continuum. For this reason the rationalists of the eighteenth and twentieth centuries have never been able to go beyond an empty deism and a purely speculative immortality. For all practical purposes, their wisdom has left them still bound to that which is "under the sun." In sharp contrast to this point of view, the Christian believes that true wisdom is of a very different order and category, for it arises from very different presuppositions, from a wholly opposite religious starting point: the sovereign Tri-une God who has revealed Himself to man in history.

The Old Testament position on the matter of wisdom is that it begins with "the fear of the Lord." Thus the believer's wisdom is something which is not of his own devising, but depends upon his relationship to the sovereign, covenant God. Yet this relationship is not one of "fear" in our usual sense of terror or fearfulness, but has a very different meaning. As Psalm 103:13 indicates, it is rather the fear of a child at the possibility of breaking the filial relationship with God. It is a childlike trust and confidence which results in heartfelt love and obedience. This is what the Heidelberg Catechism means when it states that our only hope in life and death is:

That I with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who with his precious blood satisfied all my sins, and redeemed me from all the power of the devil.....;

and the Westminster Shorter Catechism (1647), Question 34 explains

Adoption is an act of God's free grace, whereby we are received into the number and have a right to all the privileges of the sons of God.

The Christian thus begins his thinking concerning himself and his universe from presuppositions very different from those of the non-Christian.

These presuppositions are summed up in Christ himself, who has been made unto us wisdom, for in Him is all the wisdom of God incarnate. (I Cor. 1:30; Col. 1:15ff) True wisdom, therefore, ultimately results from our personal relationship to Him by faith. When we have laid hold upon Him by faith as our Saviour and our Lord, when we have been joined to Him by the Holy Spirit Who works in us saving faith, we then begin to see all things in a new light and in a different way. "Behold all things have become new." (2 Cor. 5:17) The Christian by this regeneration which he has experienced by God's grace, is enabled to see the Kingdom of God, which means that he now recognizes God's rule through Jesus Christ in and over all things. (John 3:3,5) From this point

The Beginning of Wisdom

on, he is to seek to understand all things in this light for only as he does so does he have a true understanding of both their meaning and their purpose. Only then does he have true wisdom for his starting point.

But what is exactly the nature, the content, of this starting point? To speak of God's sovereignty is good, but what do we mean by it? Perhaps the best statement of it is given to us in Colossians 1:15ff, in which the Apostle Paul speaks to us of Christ as the Creator of all things, the one who holds all things together and who redeems all things, with the result that all things are under His sovereignty, both in heaven and upon earth. We may add to this statement the statements of the Apostle John in the first chapter of his Gospel and the declarations of the first chapter of the Epistle to Hebrews. All this means that whatever may be our interest or purpose in life, as Christians, whenever we look at God's creatures we see them in his creative - providential - redemptive light. These are the presuppositions with which we must begin if we are to think in a Christian manner.

As we look back through history since the earliest days of the Church, this has always been the position of those who have striven to think in Christian terms about any or every aspect of the universe. This has been the beginning of true wisdom. Augustine, Bishop of Hippo, found that it was necessary to have the sovereignty of God, the lordship of Christ, as the foundation for his explanation of the fall of the Roman Empire, that is, for the meaning of all history. The same assumptions lay behind the thought of a man such as Thomas Aquinas, for although we may not agree with much of his theology, nevertheless this had to be his starting point whether he sought to set forth a summa of theology or attempted to convert the pagans. John Calvin of the 16th century was in much the same situation, and as one studies his Institutes of the Christian Religion one cannot but be impressed that his whole structure of thought rested upon this base. Unfortunately, just as natural science became more important Christians tended to retreat from this presupposition of thought. They stressed the doctrine of salvation, but creation and providence became unimportant. True, they stressed creation of a certain type, modelled largely on Aristotelian ideas, and providence, particularly in terms of Christ's rule over all things, became anathema to many. The result has been the loss of true Christian wisdom, and all too frequently the take-over of scientific activity by unbelievers who have made science the enemy of the Christian faith.

Biblical Wisdom in Contemporary Scientific Activity

We now come to the place where we must ask ourselves if Christian wisdom has any place or significance in contemporary scientific activity. I use the term "scientific" here in its widest possible sense, not applying it only to physical or biological studies, but to all systematic investigation of creation including both man and his environment. In this broad field we find that scientific knowledge today is doubling at the rate of every ten years, to the distress of a great many undergraduates. The gaps in our knowledge and understanding of the universe are becoming narrower all the time, with some biological scientists declaring that they now believe that they have the secret of life. In the latter part of the nineteenth century a good many scientists of various types were proclaiming that man had about reached the limits of scientific knowledge. All he had to do was cross a few 'ts' and dot a few 'is' to make

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human knowledge complete. The developments of scientific knowledge since 1945, however, has changed this whole picture with the result that we do not know what the limits of future scientific knowledge may be; and the possible consequences are not merely intriguing, but are positively frightening in their prospects. George Orwell's 1984 will look like a description of an old ladies' tea party compared to what will actually happen if we continue to increase our knowledge at the pace at which we are now advancing.

My reason for saying this is not that the increase of knowledge is in itself bad, but rather that while man increases in his knowledge of the universe, he does so as though he and the universe are both self-existent, autonomous entities. In a truly positivistic fashion he collects his facts, relates them, applies them to his own use in a truly Comptian manner. He believes that if only he can find out all the facts, he can have virtually ultimate knowledge. Furthermore, in so doing he believes that he is the only interpreter of hitherto uninterpreted facts which he can now use as he pleases without let or hindrance from any ethical or moral restraints. What this can mean has been pointed out repeatedly by men such as Herbert Marcuse and Floyd W. Watson.¹ The fact is that man without the light of the Gospel simply lacks the wisdom to direct and control his own knowledge.

Perhaps it is for this reason that we may sympathize with a good many Christians who fear science and wish to stay as far away from it as possible. Ever since 1500 or thereabouts, the tendency of many devout and well-meaning Christian people has been to view any increase in knowledge as evil and as fundamentally contrary to the will of God. Many down to the present time have accepted a more or less Aristotelian outlook on the universe which they have modified to suit a Christian point of view, subject of course to certain scientific facts which they cannot avoid, such as the fact that the earth is a globe which has an orbit around the sun. (Although there is a "flat earth" society in Britain which denies all these conclusions.) But the general attitude of many of these Christians has been that Christian faith and modern science are mutually incompatible. I have had students come to me at registration time to ask how they can avoid taking a science course since they do not feel that their Christian faith and the prescribed course in physics, chemistry or biology will fit together. This is one solution to the Christian's problem of relating his faith to modern scientific endeavour.

We have seen this attitude come out whenever a new and radical development has taken place in scientific thinking. For instance Luther and his supporter Osiander rejected Copernicus's theory of the solar centered universe as contrary to the biblical teaching.² When Galileo set forth his views on the universe he was dealt with rather drastically by the Holy Office of the Inquisition; and Richard Baxter along with others of his way of thinking were by no means happy with the developments which led to the publication of Sir Isaac Newton's Principia Mathematica. The real explosion came, however, with the publication of Charles Darwin's Origins of Species and Descent of Man. Usually instead of attempting to come to grips with the problem Christians sought to laugh it off, as in the case of Bishop Wilberforce, or they ran for the cover of ignorance. Fortunately some such as W. R. Thompson, F.R.S., editor of the most recent Everyman edition of the Origins has pointed out the fallacies of

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the theory.³ Even more recently many Christians opposed space-travel, on the ground that it was not biblical. Hiding one's head in the sand is not limited to ostriches!

Other Christians have attempted to solve the problem of the threat of science to Christianity by developing a "philosophy of gaps." While they have been willing, sometimes too willing, to accept every new scientific theory that has come along, wherever a gap in man's knowledge has appeared they have held that it was an evidence of God's working. Moreover, wherever or whenever something particularly favorable to their side, whether in matters of economics, politics or religious beliefs have appeared, they have insisted that this is a revelation of God's action. The evacuation of the British troops at Dunkirk in World War II is a good example of such thinking. If something happens in science, or human history for which there is no explanation either as to its cause or its timing, they tend to claim that this shows that at this point God is acting.⁴

The only difficulty with this type of thinking is that we then make God merely the "god of the gaps." His area of operation is that of man's ignorance. Thus, as man's knowledge of physical or human nature and history increases God is gradually closed out. The gaps are disappearing one by one with the result that this type of thinking can only lead to the disappearance of God altogether from this universe, with deism or atheism as the outcome. Even in the case of events such as Dunkirk we still have to ask ourselves the question: if God brought about the appearance of the mist that help with the evacuation, did he not also bring about the defeat of the British forces a few days earlier at Abbeville? How can we talk of God ruling in one episode and not in another? r r The gap theory really has very little in its favor. To say that we at this point cannot explain this or that phenomena either in the physical or biological sphere, or in the sphere of human history, does not really enable the Christian to cope with modern non-religious scientific thinking, for we may eventually find the cause or be able to explain what happened, and then where does God go?

Another way out of this dilemma of the so-called conflict between Christianity and science is to accept the various theories and conclusions that are set forth by scholars and scientists while at the same time we try to hang on to our Christian beliefs. This has been the method of Roman Catholicism through its use of the concepts of "nature" and "grace." It has left scientific thought largely autonomous, while stressing that the only way to attain to eternal life was through the repository of grace held by the church. This was the position of Thomas Aquinas in his Summa Contra Gentiles, and although it has suffered some serious modifications as a result of scientific developments since 1600, the principle is still accepted.⁵ In much the same way one might say that so-called neo-orthodoxy has attempted to follow a similar road, in its doctrine of the Word of God, and its distinction between man's time and God's time.⁶ Yet the result in both cases usually leads to shipwreck of the faith, for in the long run man finds it impossible to hold in tension the two contrary ideas of the sovereignty of God and at the same time the independence of man and creation. The outcome has usually been that the individual attempting to hold such a position has eventually forgotten about God and has concentrated on the autonomous, self-governing universe.

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All these approaches, however, seem to avoid the real issue. Why should the Christian fear science or history? After all if we believe that the whole of the physical universe and man's history in it is the handiwork of God, created, sustained and governed at all times by his almighty power, why should we have any doubts about it? As we increase our knowledge of chemistry, physics, biology, society, history and all the other spheres of existence, do we not increase our knowledge of the work of God, who also reveals himself in every fact of the world in which we live? Such scientific investigation and study we should regard as one of the highest responsibilities which man has. Fear which results in the Christian's attempt either to fly from the growing scientific knowledge or to compromise with it, is not only unbecoming, it is sinful for he is thereby revealing that he does not believe that Jesus Christ is truly Lord of Creation. What we must do, therefore, is seek to look at the whole of the universe in the light of Scripture, to see it as God's possession. Unbelieving man, on the other hand, interprets wrongly because of his faulty assumption of his own and creation's autonomy, which in turn means that he is able to interpret and use it according to his own knowledge and will, without regard for anyone but himself.

What we need today in the light of contemporary scientific developments is more of the approach of Francis Bacon. As a Christian and a scientist he manifested an attitude to scientific endeavour very different from that of many Christians, and for that matter, many scientists today. Insisting that God has revealed himself through two books, special revelation in the Bible and natural revelation in the world around us, he stressed the responsibility of the Christian to know both. As he insisted in The Advancement of Learning

"... let no man upon a weak conceit of sobriety or an ill-applied moderation think or maintain, that a man can search too far, or be too well studied in the book of God's Word, or in the book of God's works: divinity or philosophy (science): but rather let men endeavour an endless proficience in both....

At the same time he believed that the two knowledges were not the same, for while science gave a knowledge of the creatures it gave only a broken image of God who could be known truly through the Scriptures of the Old and New Testament alone. Scientific knowledge, he held, should be employed for man's benefit and use, but the study of creation is ultimately to reveal the power and the glory of God.⁷ In all of this, Bacon was simply carrying out the thinking of John Calvin to its logical conclusion.⁸

Yet in setting forth such a position, Bacon did not reject or deny that the non-Christian could and did learn much concerning the spacio-temporal universe. Nor should we. By God's Common Grace to all men even the most blatant atheist can learn much of the physical characteristics of the universe and its contents. He can work out various hypotheses which he can verify by experiment. He may even reach distant stars. But the trouble is that he misinterprets and misuses his discoveries, for he believes that he is the final arbiter, the ultimate interpreter of all things. He forgets or rejects the sovereignty of God over himself and over the whole of creation. In this way he loses contact with the Pole Star of knowledge, and so fails to gain

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true "wisdom." This is why the psalmist said that "the fool has said in his heart there is no God." (Ps. 14:1) Without true wisdom while there may be knowledge, there can only be folly. What the non-Christian seeks to do is give a completely immanent explanation of all things, as though his explanation is something entirely new and is completely ultimate. But in so doing he eventually runs aground on his own temporality, for he can really give no ultimate explanation of anything on a purely spacio - temporal basis, unless he comes to the conclusion that everything happens by chance. Then he is reduced to the position of Sir James Jeans who at the beginning of The Mysterious Universe says:

Into such a (hostile) universe we have stumbled, if not exactly by mistake, at least as the result of what may be properly described as an accident. The use of such a word need not imply any surprise that our earth exists, for accidents will happen, and if the universe goes on for long enough, every conceivable accident is likely to happen in time.

He then goes on to quote Huxley's conjecture that six monkeys strumming on typewriters for a million years would eventually turn out all the books in the British Museum - presumably his own included.⁹ But he has to end the book by saying that the creator of this universe must have been a consummate mathematician, which seems to contradict his basic premise of chance, for chance is no explanation of experience. The only other possibility is the metaphysical world of Max Planck who holds that

...the real world - in other words, objective nature - stands behind everything explorable. In contrast to it, the scientific world picture gained by experience - the phenomenological world - remains always a mere approximation, a more or less well divined model.¹⁰

But what this real world remains, as it does for men such as Planck and Sir Arthur Eddington, is basically a mystery. Neither chance nor sheer mystery, however, provide much wisdom for man in this temporal existence.

The Christian, on the other hand, has a radically different approach. True, he does not seek to see directly the hand of God moving in the events of nature or history. God governs normally and usually through secondary causes, by what Calvin has called the "secret operation of his Holy Spirit." The element of mystery is always there, but it is not the mystery of the unknowable and the unknown. It is the mystery of the action of the eternal God, the creator, sustainer, ruler and redeemer of the world. It is the mystery of the relation of time and eternity. Therefore, the Christian does not think that everything in the reactions of natural phenomena nor every action of man in history shows God's acting directly in time. Only when he himself reveals that he is so working directly can we know.

Yet believing that God is sovereign over all things and "works all things after the council of his own will" (Eph. 1:11), the Christian holds strongly to the idea of a coherent universe, God's universe. And because it is God's universe it is, as Francis Bacon and many Christian thinkers since have maintained, man's responsibility to investigate and employ as a steward its wealth

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and riches whether physical or human, to God's eternal glory. The scientific endeavour, therefore, whatever its sphere, for the Christian, is a God-given duty and responsibility. This does not mean, as some would claim, that the Christian believes that the universe must be raped of its wealth and beauty, but that man is to use what God has given him of physical, esthetic, emotional and intellectual wealth for the benefit of himself and his fellowmen and to manifest the goodness and power of God, for as the Apostle Paul says the universe is the manifestation of his "eternal power and Godhead." This is true wisdom, and as we increase our knowledge of the universe parallel with our knowledge of God, so we shall increase in wisdom, and in favor with God, if not always in favor with man.

This all takes us back to the thought with which we began. The Christian sees the whole of the universe, including himself, in a different light from that of the non-Christian. The fact is that they both begin from diametrically opposed presuppositions. The unbeliever's starting point is that of Henley:

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul.

and for that matter of the universe. The Christian, on the other hand, has begun his pilgrimage with the words of the publican: "God be merciful to me a sinner." This is the true fear of the Lord which is the starting point for true wisdom. Through his knowledge of God in Christ, the Christian has a true and proper perspective on himself, on life and on all things.

For all things are yours, whether Paul or Apollos or Cephas,
whether the ordered world, or life or death, or the present
or the future, all are yours, but you are Christ's and Christ
is God's. (I Cor. 3:21)

The Christian's faith in Christ is the beginning of wisdom. By his acceptance of him as saviour he is "converted" or turned around to a new outlook and understanding. But this is only the beginning. After this first step has been taken he must grow not only in grace but also in understanding and wisdom. He is to gain a greater knowledge of the universe in which he lives and a greater knowledge of his fellow men and of himself. This he does to a considerable extent through his own intellectual growth, resulting from his scientific labors. And as his true wisdom expands, he gains an ever greater knowledge of his Lord and Saviour, Jesus Christ, who increasingly is given the glory, that in all things he might have the pre-eminence.

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FOOT - NOTES

1. cf. H. Marcuse, ONE-DIMENSIONAL MAN, (Boston, 1964) passim; F. W. Matson, THE BROKEN IMAGE, (Garden City, N. Y., 1966) passim.
2. M. Boas, THE SCIENTIFIC RENAISSANCE 1450-1630, (London, 1962), p. 72, 126.
3. S. F. Mason, A HISTORY OF THE SCIENCES, (New York, 1970) p. 181; G. Himmelbarb. DARWIN AND THE DARWINIAN REVOLUTION, (New York, 1968), pp. 268ff; C. Darwin, THE ORIGIN OF SPECIES, W. R. Thompson, ed., (New York, 1956), Introduction.
4. cf. R. H. Bube, "Man Come of Age: Bonhoeffer's Response to the God-of-the-Gaps," JOURNAL OF THE EVANGELICAL THEOLOGICAL SOCIETY, XIV (1971), 203ff.
5. cf. J. A. O'Brien, EVOLUTION AND RELIGION: FACING THE FACTS, (N. Y., n.d.). This is a tract that carries the "nihil obstat" of the censor of books and the "impimatur" of the Bishop of Peoria. Teilhard de Chardin and others have set forth the same ideas.
6. cf. O. Weber, KARL BARTH'S CHURCH DOGMATICS, A. C. Cochrane, tr., (London, 1953), pp. 43f, 120ff, 159ff.
7. R. Bacon, THE ADVANCEMENT OF LEARNING, G. W. Kitchin, ed., (London, 1954), pp. 4ff, 37ff, 216f.
8. W. S. Reid, CHRISTIANITY AND SCHOLARSHIP, (Nutley, N. J., 1966), pp. 55ff.
9. J. Jeans, THE MYSTERIOUS UNIVERSE, (Cambridge, 1944), pp. 3ff.
10. M. Planck, SCIENTIFIC AUTOBIOGRAPHY AND OTHER PAPERS, pp. 80ff, 90, 105ff, quoted in F. Le Van Baumer, MAIN CURRENTS OF WESTERN THOUGHT, (New York, 1970), pp. 674ff.
11. W. E. Henley, "Invictus", THE OXFORD BOOK OF ENGLISH VERSE, A. Quiller-Couch, ed., Oxford, 1927, p. 1019.

Why I Believe in God - (Sam Haffett)

1990

By prediction "Foot with seat..." Parikhin, "But in spite... I still believe that..."
Broadminded to not believe. Only narrow-minded believe - Puritans, Quakers, Presbyterians

Not so. To believe in God, you have to be most broad-minded. You have to agree that at this pt. most of religions of world have been right. It's the narrow-minded atheist who has to stand alone and say - "Everybody's wrong but me."

C.S. Lewis - "When I was an atheist..."
TITOV - KRAJAY - GLENN
If you believe in God - at least the majority is on your side.

Almost all men believe. Some used to think God was an organized taste, like Coca Cola - that they didn't hold water. However primitive - God.

But some, of course, do deny God. More today than ever. Not thinking of scientists - communists.

Of more concern to us, however, are those in the free world who deny God. A delightful book came out some years ago: Faith, The Case & the Role. It's how was a lizard... Frut. A parable of 2 kinds of people who deny God: the reactionaries who deny him by their laws; and the progressives, who deny him more subtly, by their intellects...

The latter, like B. Russell. Newsweek - leading a great moral crusade, + denying the foundation of morality, God. At 14 a Unitarian; at 18 an atheist. Mills destroys his belief in 13th Course.

Dr. Aizgach - "Modern physics proves the non-existence of God" - then loses faith in physics too. Physics proves nothing. "I have left the temple of science + slammed the door behind me."

What do you say to a man like that? Turn the Bible at him? The Bible contains no proof of existence of God. It starts higher up - Not "Does God exist?" but "Which God will you choose?" Not God or No-God; but God or Self.

But sometimes, even at this basic point a de. must be ready to give a reason for the faith —

Where do you begin. Begin with the classical Theological arguments for the existence of God: —

- 1) Ontological - I have an idea of God; ∴ existence of God ∴ God.
- 2) Cosmological - Everything has an adequate cause; the universe has. Its cause must be infinitely great. Cf. man-made needle + string ^{a warp}
- 3) Teleological - The world everywhere reveals order, design, purpose. It must have been made by a orderly, purposeful Being.
- 4) Moral - All men recognize the difference between right + wrong. This moral sense must have been given by a Moral Being.
- 5) Historical -

Teleological - Suppose no intelligence behind nature. Then no one designed my brain for the purpose of thinking. It just happened. Like spirit facts - makes sense of God.

But I don't believe in God because of these arguments.

Blacksmith - "God doesn't need to bother with arguments -
In history, it was a Carpenter who came to say. "God doesn't need to bother with arguments —

① What do you know about God

② Do you know God - Emil Brunner (God, Kieley in.)

Wif

The Character of Theology

Gerhard Sauter

The question for the "object" - or rather: the "subject matter" - and for the "method" of dogmatics should be posed in a slightly different way: We can try to name the most important characteristics which make it possible to decide whether an argument follows the rules of Christian dogmatics and to describe the "rule-following". So we can answer the question what dogmatics is all about. The same question has to be presented in a new perspective and in a new light. This new perspective concerning the genesis and practice of dogmatics tries to discern the "object" - in the sense of a task, of the "subject matter", and in the sense of a reality which dogmatics encounters, which gives form to dogmatics and its practice.

"Object" then does not imply the submission of dogmatics, nor does it signify any matter of fact which could be described and established independently and then serve as a "foundation" of dogmatics. To avoid such a misunderstanding, I prefer the word "character" instead of "subject matter"; the character of dogmatics is the profile or feature which cannot be mistaken for anything else and which enables us to recognize dogmatics. You can compare it to the physiognomy of a person: A photograph may reproduce most of the details and yet it may miss the character. Conversely, a good artist is able to hit the point with a few lines, to draw the person, so that we can immediately recognize the face. In this respect, a good portrait is superior to any photographic picture, because the coherence of the lines is pointed out, the connections, which give life to the picture.

The physiognomy of dogmatics is characterized by the being, revelation and action of God. To put it slightly differently: It is characterized by the theological answer to the questions: "Who is God, that we may pray to him?" - "How does God address us, how do we encounter God?" - "Who are we in relation to God?"

Dogmatics is no collection of "dogmatical" statements, but rather

an example of what Th. Kuhn calls "normal science". As other sciences, dogmatics is characterized by a constellation, a certain recurrent structure of words and objects. We have to draw this structure with a few statements in order to recognize it again and again in different circumstances and in different verbal sequences. We can demonstrate this by three paradigmatic answers to the fundamental questions of dogmatics as mentioned above.

① The doctrine of the Trinity answers the first question and characterizes Christian God-talk: God is the Triune God, Jesus Christ is God's revelation, and as Spirit God acts upon us. We can discern the Divinity of God - God as God - only by the revelation and action of God. On the other hand, it is impossible simply to identify God with the revelation and action of God - God acts in the creation, the reconciliation and the consummation, and we have to describe God in each of these works as Father, Son, and Spirit. God is One - and we can perceive and confess that God is One only from within that movement; this "movement" does not enable anyone to draw up a protocol, to describe it from a distance.

We may use concepts, e.g. "simplicity", but God will use these concepts in God's own way and thus say God's own word, breaking through all human knowledge of God. It is important that God uses our knowledge of God as a background for new insights which cannot be known in advance. But it is equally important for us not to stick to any such insight and then unfold its implications. A good example for such a wrong use of our knowledge of God may be the Arian theology, stressing God's transcendence and eternity and oneness which implies, that the Word of God cannot be strictly divine. The Doctrine of the Trinity leads us to a surprising modification of terms such as "eternity" - as soon as we are involved in God's movement!

② The second question is: How do we encounter God? THOMAS AQUINAS attempted to give an answer. He explicitly discusses the "subject" of theology. In the beginning of the Summa theologica he introduces the "holy doctrine" as science (scientia) and asks

whether God is the subiectum of this science. Thomas rules out any philosophical definition of God's Divinity, because God remains unutterable. God is disclosed in the creation, in the relation to God which characterizes all that is. Every creature is related to God and can therefore be articulated theologically. Three aspects of this determination are remarkable: (1) Thomas uses the term "subject" although he knows that God must not be mistaken for any given fact. Such a mistake is excluded (2) by the distinction between God and the creation. God makes that distinction by becoming objective in the world: The whole world is related to the Creator, and this relation discloses the distinction as well. It is (3) revealed by God - it is impossible for us to infer it. To discern the inner unity of the world we need the articles of faith, a knowledge given by God; these articles are the principles of theological science.

Thomas seems simply to advance traditional authorities. The microstructure of his argumentations, however, shows a confrontation between metaphysical insights and biblical statements: a confrontation which articulates the world pervaded by God, (but no theological reinterpretation of metaphysics.) In this respect, the Summa theologica might be a standard even today.

It is necessary to examine whether Thomas sometimes simply draws conclusions concerning God from the given world. But apart from that point the complexity claimed for theology is important. This complexity is based upon the fact that theology has to talk about God without being able to comprehend God - which holds especially for theological language. Theology as a science now gains a dramatic character. At the same time, theology is realistic: it has nothing to produce, and certainly nothing to produce by any stylistic charm. All this can be seen in the Summa, although it may be dry and doctrinal.

(3) MARTIN LUTHER has given an answer to the third question: "Who are we in relation to God?" Luther's words may lead us to a concept of "object" which avoids overstressing the difference between

theology and the medieval "humanities". On the other hand, theology and its "object" may be characterized, because the human being as "subject matter" of theology is neither the person who has certain privileges (the "subject matter" of jurisprudence) nor the sick (as for medicine). Luther uses the "scholastic" concept of "subject matter", but his characterization of theology modifies that concept:

"The characteristic subject of theology is the human being as guilty of sin and rejected - and God justifying and saving the sinful human being. Anything we ask or discuss beyond this subject of theology is error and poison." - Man the Sinner & God the Saviour

or = God the Judge & God the Saviour.
 or = God who judges in salvation & saves us in Judgment

Of course, Luther does not want to assert that theology only and exclusively talks about the sinner and God the Saviour. The point of his determination is that true knowledge of human personality is limited to the personal encounter with God and true knowledge of God is limited to our experience of God acting towards us as Judge and Saviour. We cannot talk about God in Himself or human personality as such, nor about the relation, rather of the happening we are involved in, that God justifies and saves the person, whom we can perceive only as justified and saved. CALVIN agrees with Luther in the beginning of the Institutio, when he underscores the unsolvable connection between knowledge of God and self-knowledge.

How does
 as Creator

What can we learn from the three sketches? The character of dogmatics is outlined by fundamental statements of theology, which are related to each other and form a certain texture. We may call these statements "axioms" - it is not possible to get behind them; to give arguments in support of them implies already a

Why not - support
 is possible, presup is not

misunderstanding. They are presupposed in all further statements of dogmatics. The doctrine of the trinity and Luther's description of the "subject of theology" are such axioms. Their quintessence is: God has acted! This - and nothing else - is the starting point for Christian theology.

Axioms connect terms which are fundamental for a science. The axiomatic structure of theology enables us to prove statements theologically. At the same time, this structure may be compared to other sciences.

The first parallel: Axioms are statements. They outline the possibilities of theological language. At the same time, therefore, they mark the limits of language. In a certain sense, they are the borderline between language and reality. Insights and intuitive perceptions may "gear in" from beyond these limits. Axioms confront language with non-linguistic reality - they force us to take into account the problem "word and object" (QUINE), a fundamental problem for philosophy of language and for philosophy of science as well. The discussion at this point has been extremely productive for the basic research in recent physics; the examination of the role of axioms in this context sheds light on the revolutions characterizing the history of science. This has been demonstrated by T.S. KUHN and - with regard to the philosophy of language - HILARY PUTNAM.

ALFRED NORTH WHITEHEAD wants to distinguish between the immediate relation to reality and the reference of language - without deriving reference from basic experience. The distinction rather is meant to draw attention to the limits of language. Kuhn points out, that axioms constitute reality for us - in contrast to the naive, but still widespread idea of immediate sense data as last resort for truth and reference. Of course, axioms do not constitute reality without what Putnam calls the "contribution of the environment". Language, to be reliable, depends on its environment. Reality has to "join the game"; otherwise, language does not work and gets useless and arbitrary. It is impossible to argue for an absolutism of language, but language is the presupposition for perception, which depends on definable and irreversible connections of statements.

The second parallel: Axioms indicate liability. There are not only conventional answers to the questions we ask. For us, they are the

extreme tangents of absolute and immoveable reality. In this respect, they may be only relative, related to what they designate, but they are the constant framework for the further statements derived from them. Axioms enable us to find out the logical position of any single theological statement, to connect it to others and to formulate hypothetical new statements. Therefore, axioms are the starting points for scientific argumentation and they give perspective and depth to science.

Every science has axioms as fundamental statements. They differ essentially from intuitive insights - which may give important impulses for scientific discovery. Axioms are the rules for producing a linguistic texture of correlated statements. The set of fundamental suppositions records what appears irrefutable to the scientist. Along these lines, Whitehead even talks of dogmas of physics: "In exactly the same way the dogmas of physical science are the attempts to formulate in precise terms the truths disclosed in the sense-perception of mankind." This indicates the point of comparison between sciences and - at the same time - the point, where they may diverge fundamentally. Axioms have a dogmatic status, because they define "what is true". They do not, however, define "truth as such". Nevertheless, they are the basis for further observations. Just for that reason we may call them "dogmas", since a dogma is by no means an assertion which only claims to be valid.

As far as the truth of scientific statements is concerned, dogmas and axioms have the same function. THOMAS TORRANCE seems to be right when he reminds us of the fact, that the term "dogma" formerly was not under the suspicion of a merely authoritative assertion. The "emphasis upon dogma came to be upon well-grounded and agreed affirmation rather than arbitrary and individual opinion, and upon positive and constructive as opposed to sceptical or merely critical thought." That was the use of the word in the writings of the Church fathers. Conversely, MICHAEL POLANYI - as a scientist of today who is interested in epistemology - uses religious or quasi-religious words, e.g.

"belief", in order to characterize a kind of basic trust in reality. Such a basic trust prevents the scientist from taking possession of reality instead of listening to the "self-explication" of reality, which the scientist cannot control as he controls the scientific operations.

Of course, we have to consider the limits of the analogy. We do not propose to baptize scientific research. Conversely, "faith" is much more than a basic trust which agrees to given reality. The analogy between dogma and axiom also points to the divergence:

It is not possible to take one's choice concerning the axioms of theology, in contrast to other sciences. In geometry, you have to decide whether you accept the parallel postulate or whether you reject it. In the latter case, you have to replace euclid's three-dimensional geometry. That was EINSTEIN's decision, which led him to the theory of relativity. This decision, however, does not affect everyday geometry. But in the framework of relativist physics, the new set of axioms is obligatory. You may choose the rule, but then you have to follow the rule. To accept mathematical axioms implies that for mathematical operations any further inquiry concerning the historical or conventional genesis of the numerative system is superfluous. On the other hand, it is typical for axioms that they open up scientific operations. For example: biology defines "life" by a set of parameters, which are fundamental for planning and realizing experiments in order to acquire empirical observations. Thus they may be corroborated, although it is not possible to verify them by an experiment. The scientist who does not accept the axioms of biology does not make an arbitrary decision, but simply denies the possibility of the investigation of life. There may be reasons for such a decision; science may be forced to modify or even to drop axioms. Such a decision, however, does not affect the validity of the axioms in relation to the knowledge discovered with the help of them.

Why is it impossible to take one's choice concerning the axioms of theology? It has been possible to reject the doctrine of the

trinity - but what can we learn from these examples (e.g. SCHLEIERMACHER)? They do without a certain dogmatic tradition, but at the same time they reject the axiomatic structure of theology as such and exchange it for another - say, philosophical - set of axioms.

Sciences are comparable because of their axiomatic structure, but they differ from each other in the microstructure of their axioms. The constitution of an axiom cannot be evident from the historical genesis of certain - although fundamental - insights. For example: The encounter with Jesus of Nazareth was overwhelming, because God was present in that person. The apostles' faith was confirmed at Easter, the cross had been a shock to them, but this shock was transfigured into the confidence that God was present in their lives. All this does not exhaust the statement of Christian theology concerning incarnation and the essential likeness of Jesus Christ and God. Another example: The Jews talk of God as the Saviour. It may be possible to trace back such a predicate to the experience of liberation in the Exodus - certainly a crucial event in the history of Israel and the Church and a starting point for the narrative realization of that history. But the narrative does not answer the question: Who is the subject, who acts, who enables us to tell a story which is more than fiction?

Who is the God who liberates in Exodus. Is He the same who exists in the ax. bc. The narrative does not tell us who he really is.

A fact has been created: An unexpected and surprising experience, contingent and not deducible from all former experiences and all the expectations which sprang from these experiences. To articulate such a fact immediately implies God-talk, because such a fact implies God's self-revelation. This articulation therefore gets a profile and makes it possible to recognize God in comparable situations. This is the outer surface of theological thought "in the making": Human persons have to change the way of talking about God. They call God the Liberator - with regard to the Exodus - and they call God the Lord, the incarnate Logos, who acts in the life, death and resurrection of Jesus.

Such a talk of God essentially points to God and is totally

dependent on God's presence, because it cannot establish itself. The physiognomy of christian theology sketched above is a good illustration: It outlines the event which we can recognize as God's encounter with us, but it cannot prognosticate that event. It outlines a certain movement. Therefore, the axioms of theology are constituted dialectically.

Let us start with the core, the possibility of all theological language. The question, whether and for what reason persons talk of God, is answered by Christian theology with the twofold statement: We are not able to talk of God - we are forced to talk of God, we are not able to evade it. That is true even in the case of the man from whom Jesus demands faith and who cries, desperately and at the same time beside himself: "I believe, my Lord, help my unbelief!" (Mk 9,24). Unbelief must not be mistaken for the subjective impossibility of faith, which implies, that we have to take the risk of a jump into the faith. Unbelief is nothing else than sin - we have to call back Luther's definition! God-talk is completely pervaded by the dialectical movement of sin and grace, unbelief and faith, a movement which outlines the mystery of faith: a change of place wrenching us from our terrible self-reference, which even prevents us from discerning our sin. Luther has put it bluntly: "That is the reason for the certainty of our theology: It wrenches us from ourselves and puts us beside ourselves (extra nos), so that we do not trust in our own strength, conscience, perception, character and work, but that we may trust in what is beyond ourselves: God's promise and truth which does not deceive us."

The dialectics of faith rules out any subjective foundation of dogmatics. The self, especially the self confessing "I believe", is not a fixed point of reality and certainly not the central point of the universe. At most, the self can discover tensions and polarities, a field and framework for interaction with reality. Dialectics, then, is reduced and twisted - a permanent transcendence and at the same time a search for the self.

Unbelief is
Sin

After the acid-test of scientific critique of knowledge, scientists and philosophers will not follow such a movement of the self. "Self" and "world" are related dialectically, an insight which essentially gets over the cartesian vis-à-vis of subject and object which has been fatal for the notion of scientific objects. Every single act of perception is a transitional moment in the stream of events summarized by the word "world". Each part of the world, then, can be fixed only approximately and coarsely (we may think of Einstein and of Heisenberg).

All this certainly leaves behind a mere subjectivism, but it does not hit the mark as far as the movement of faith is concerned. This movement is limited by another dialectics which includes it. God takes humanity in Jesus Christ, accepts even death, enters the world without being absorbed. God becomes objective in the world, but that immediately implies the distinction between God and world. God changes the cosmos, because the cosmos "including" God cannot any more move itself and rest on itself. God's presence limits the cosmos, each time anew by God's revelation, which is characterized by the dialectical congruence of disclosure and concealment in the mystery of God's presence. God acts in God's own way: The revelation contradicts all the human interpretations of the world, all the projections which emerge when we read and shape the world in order to project our personality into the world. The divine contradiction, however, implies the possibility to recognize and to expect God's presence, and at the same time implies that it is impossible to predict the encounter, to infer it from our interpretation of the world.

This dialectical movement points to God's essence, or rather: to the necessity of dialectical talk of God, which we cannot exceed, because God-talk is bound to God's self-revelation, which dialectically ties together judgment and salvation. This is the ultimate dialectical structure of Christian theology and its statements concerning the One and individual God, who alone unites what we cannot bring to a synthesis. This may be illustrated by the biblical attributes of God: power and love, justice and mercy.

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Of course, God is not simply erratic and unpredictable, but God's actions are different - in order to lead us to the ultimate unity, which essentially disappears as soon as we try to conceive it. To experience this unity implies the suspension of our split world of values - neither a synthesis nor a complexio oppositorum. The dialectical movement of our talk of God resists all attempts to conceptualize God, to define God as omnitudo realitatis, as the whole of reality. Einstein has put it in his way: "The Lord God is clever, but not tricky." We can read this sentence (in German!) in the Lounge of the Department of Physics in Princeton University.

The dialectical structure of God-talk takes us back to the starting-point, to the question: how can we talk of God? To address God, in complaint, request and thanks, moves us towards God's movement into the world! Our language is not able to represent God, but it can give an outline and point to the traces of God's movement. The dialectics of theological language, then, is the movement of faith, so that we reach the point where we have to start. This belongs to the characteristics of dialectical structures, which must not be mistaken for the circular movements of the self-centered self.

Therefore, we find the ultimate dialectics of theology as soon as we talk of God. This dialectical movement is asymmetrical: it is initiated by God and we are involved, but our part is no counter-balance. This dialectical asymmetry has been stated in Micha 6,8: "You have been told..." Therefore, KARL BARTH was right when he characterized the First Commandment as theological axiom. This word contradicts our monologues; we are made listeners, involved in an asymmetrical relation which is no dialogue, although we may answer and even address God as a friend.

Dogmatics has to state what we must say "for God's sake", because we would have to be silent otherwise. To put it differently: dogmatics states, what we can keep secret only at a heavy price, the denial of God.

This is the testimony exacted from all who take over the task of dogmatics. In dogmatics we weigh the price for confessing or denying God. We have to decide what is essential for the faith and what has to be excluded. Dogmatics cannot replace the testimony of faith, but it may be helpful if we have to argue for our faith. All the knowledge and all the experience in dogmatical ways of thinking, acquired and corroborated over the centuries, may be helpful as soon as we articulate our faith in order to convince other persons rather than to persuade them.

Doing dogmatics we must not exact less from ourselves than from all who confess "I believe". Moreover, we have to accept another task which belongs to our profession: We have to account for the answers to indissmissible questions - and for answers which must be excluded because they produce fatal contradictions.

The question for the "subject matter" of theology is indissmissible. Dogmatically, the question is answered by the set of axioms, so that the dialectical constitution of the axioms at once structures theology as a whole. Therefore, theology is characterized by dogmatics - for that reason it's rather pointless to distinguish sharply between theology and dogmatics.

Dogmatical statements define, what we must say "for God's sake", because otherwise we would have to be silent. Therefore, certain other determinations of dogmatics are excluded. For instance: dogmatics cannot explain the world; otherwise dogmatics will lose its character. Of course, there have been attempts to give a dogmatical explanation of reality as a whole in the history of Christian theology. But what was the price? Similarly, dogmatics cannot answer the question for the true meaning of the world; it is not possible to connect meaningful experiences and actions in order to make dogmatics a theory of meaningfulness. All things considered, dogmatical theology must not take into account anything which might change its dialectical constitution and replace it by polarities or abstract relations. Otherwise, dogmatics will be "perfidious". Finally, we must exclude any

ultimate foundation by human reason, which is intended to prove dogmatic statements. Dogmatics, then, will necessarily lose its own character, because it is integrated into some other set of axioms. This aspect is just the point, where the axiomatic foundation of theology converges with the general discussion in the philosophy of science. Therefore, theology may enter the debate in a productive way.

CHALLENGE

Korean...

PTS
1990

OT (Micah 6:8) What does the Lord require of thee, o man,
but to (1) do justly, (2) love mercy (3) and to walk
humbly with thy God.

But we are NT ans. - We must do all that
and more. That is why Jesus came to fulfill
the OT, & to bring us into a "New Covenant".

Without forgetting these OT values: - Justice
Compassion
Humility.

NT Matt. 6:33
Mark 16:1
Matt. 6:6 ff.
Luke 11:2

Let me suggest you think here, thought about these things:

Jesus taught his disciples:
The priority of evangelism

② He taught them to evangelize, to bear public
witness to their faith. He not only taught this,
he commanded it. "Go into all the world + preach the gospel".

The priority of the ~~sp~~ transcendent

① He taught them the priority of the spiritual Matt. 6:33
"Seek ye first the kingdom of God + His righteousness, and
all these things shall be added unto you."

③ The priority of prayer. He taught his disciples to pray.

But

HOME

CLARION HOTEL™ NEW ORLEANS

1500 Canal Street New Orleans, LA 70112 504-522-4500

My father and mother were
married in Korea, I was born in
Korea and I was raised in Korea
and now with so many Korean friends
and me. I am getting homesick for
Korea all the time.

R.I. I'm ~~not~~ ^{so} thankful for
America for making me feel as much at
home as here, as I feel at home in Korea
in Christ this world, I'm just a stranger.

Let me take you ^{whether you are}
from ^{me}
called home for me, especially short segments of the church

I'll be looking at you in the
last chapter of John ^{chap. with vs. 43} and, a verse in
John 14 - John 14: 12

Annals

The first Anglican missionary came to Korea - 1885 (Nov.)

Archdeacon J.H. Wolfe, of C.M.S. with 2 Chinese evangelists from Foochow

1886 - J. Martin reported 500 people. But CMW withdrew in 1890 with arrival of SPG
1888 - when officials heard of presence of Chinese - closed all gates, stopped all traffic until they left (Band p 21).
Archdeacon fails to get support - writes to Amshook. This was before the Korean War.

Darius - after 5 mos in Seoul, itinerates south. Almost reaches Pusan - writes Gals
"Come et mee" - but

March 1891 - Baird + Underwood go to buy land. But Koreans won't sell, return
to Seoul. 6 mos. later, armed with letters of permit from Kr. Govt. for 3 lots,
Baird returned.

At that time, only Westerners - family of J.H. Hunt, Eng. Comm. of Customs, &
Dr. R.A. Hardie - physician to customs staff. Hardies were living on Deer Island (YungDo)
in small home erected as isolation unit for foreigners who might arrive & need
quarantine. Bairds stayed with them.

Australians arrive Oct. 1891. Pusan - 2nd city - Korea had only a collection
of mud-walled, straw-thatched huts. Bitterly cold. but only quarters available
were in empty store-room, in main st., in open & drafty Jap house. Mrs.
Mackay died in 3 months of pneumonia

Band

Pusan - a frontier garrison city - as Korea sent envoys to pay tribute to China & were
recd. by Empire with "petulant presumption of the superior to an inferior", so at Pusan
the Treaty Port operated on same principle. Koreans with "fatherly superiority"
honed & fed their Jap. inferior & also kept them shut up within the limits
of the treaty port. About 300 Jap from Tsushima in Pusan closely watched - not allowed out after dark.

Ended when Pusan became Treaty Port - 1876.

Korean settlement - at Pusanjin. Jap. settlement at border to YungDo Isl.

By 1891 - five thousand in the Japanese town.

Only Western est. was Customs - collecting customs for China & repay Chinese debts.
Dr Hardie - port doctor & ship quarantine inspector - in spring of 1891 build in
small bldg on Deer island built as cholera hospital. Later in fall several
small houses on mainland

No sooner established than Australians arrived - Oct. a couple & 3 single ladies

Washburn - a young American, with very little Korea, trying to build a home with Chinese
labour who knew not much more Korea than he. Washburn - Japanese treaty
port where Korean gov't had little authority. Jap. had no jurisdiction over Chinese.

One Chinese consul - but no officers to enforce his decisions.

Chinese contractor takes money - turns over work to subcontractors - at head of Seoul.
Seoul's payroll - entire Chinese crew moved into Baird's home spread their mats etc. except
at sundown their opium pipes. Appeals to Korea, Jap. & Chinese officials were fruitless.

Father spent the summer of 1843 here with Bonds. When, in July,
a new family, the Arisons, with three children, unexpectedly showed up, - and found that
Saul would not be ready for the winter and, ^{as a telegram had missed them,} they too stayed to spend the
summer.

"That evening Mrs B. asked if we had bought mosquito nets. Carefully
I said we would manage some way that first night, and could go down
to Jp. village the next day and buy gauze to make nets. But as darkness
came I heard a loud buzzing in the air and a wave of mosquitoes
filled the rooms. There was no sleep. After killing the mosquito
in my room I went to the other room and killed them there. Back
at first I went through the long night. In spite of my efforts, the children's
faces were swollen, their eyes almost closed, with the bites. The next
Sunday our fourth child was born."

Brown, Arison Puffett - with Bonds in that order.

1910 - first leprosy in Korea.

INDUCTION OF KOREA MISSION CHAIRMAN
ANNUAL MEETING, 1961

- S. H. Moffett

INDUCTION

It is with great pleasure that I now call for the induction into office of our new chairman. Let me say one or two things as I retire (once more) from office.

In the last 2 years, at least, perhaps more, the new chairman has been told that he is probably the last to bear the 76-year-old title of Chairman of the Mission. Times have changed and organizations must change with them. But this year the pace of change in chch-mission relations has slowed a bit, and I think ^{that} I can ~~say that~~ baring revolution or coup d'etat in chch and mission - extend to the chairman the pleasant prospect of a full year in office.

Some ^{will} say that such a prospect is hardly pleasant in these critical days ~~it is being~~ ^{They} wonder in discouragement if anybody, even a new chairman, can lead the Mission through the rocks and whirlpools that loom ahead. They say the trend of political events in Korea is enough to block any real progress for the next few years: -

The Republic has fallen. The junta which seized power has broken apart, general against general. Now the strong man is in control. Democracy is dead, and the dictator rules.

That is what some say, and add, that the day of ~~effective~~ opportunity for effective proclamation of the gospel is past.

What nonsense. I do not retire from this office, and turn the gospel to the new chairman with any such sense of defeat. Suppose that all that is said of Korean politics is true.

What difference does that make?

It was all true 2000 years ago. But in the eternal purposes of God this was no end of opportunity, it was the beginning of the age of grace. All that to man might seem defeat, was to God the preparation of the world for the gospel.

The Republic had fallen. The Roman Republic. The military juntas had seized power — the great triumvirates. They had broken apart general against general: ~~Caesar vs. Pompey~~; Caesar Antony, ~~vs~~ Brutus, Octavianus. And then the strongest among them takes control. Democracy is dead; the dictator rules — Caesar Augustus ^{First Emp. of Rome.}

And ~~then~~ ^{precisely then,} God says,

"It came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed, and all went to be taxed, every one unto his own city. And Joseph also went up from Galilee, out of the city of Nazareth, unto the city of David which is called Bethlehem...."

I don't know what lies ahead of us this year. I don't need to know. ~~I do~~ ^{All I need to} know is that there is nothing inside or outside the mission, or the ~~return~~ club, or the nation, that can limit our God from ~~working~~ ^{working out} his own good will for his club — He who is head of all, ^{still makes} ~~works~~ His immeasurably great power in us, for the club. This is still his love. He — in us — for the club.

Wheaton

Let me say, first, that it is good to be back. I've been wandering around this sacred soil (picking up Goldwater buttons in the grass) and marveling at the way all things change. But there are still a few unchangeables — there's the Tower, Ed Cray, the face of Williston Hall — and ~~the viewpoint~~ another of the unchangeables, I fear, is the viewpoint of students in chapel about to listen to an old grad.

But ~~there are some changes~~ most things have changed, and one change ~~that~~ concerns me most of all. ~~as I've feared.~~ It seems to me that I detect all across the country a loosening, an ~~unwinding~~ unwinding of the Christian's sense of urgency in mission. My own sermon will send out 15 fewer missionaries this year than last. And I think I'm right that fewer of you seem to be going out as missionaries than 15 to 25 years ago.

I don't pretend to know the reasons — some of them are probably good, some of them are probably bad. I do remember some of the reasons young volunteers gave to Jesus for not following Him all the way, and I can ^{still} hear Jesus' hard challenge to complete obedience.

Lk. 9: 57-58. In other words — "If you really follow me, you may have to give up that comfortable home in which you are living." It is a challenge to sacrifice. But in Christians today I find a softening of the call to sacrifice. Frankly, the communists are out-sacrificing you.

N. Chi — In missions in home, communists in field.

Tristram of Alger His — "It is duty of most developed member of any community —

Ecd. 3.7

DEVOTIONAL BALANCE: "A time to morn... to laugh."

140. Reprie

161 Joy to the World.

Fun Night Devotions

I want to thank you for the dubious ~~distinction~~ privilege of leading devotions on fun night. What I had tentatively prepared doesn't quite seem to fit any more. My text was "Be still and know that I am God," and the subject, "The Discipline of Silence" which ~~I thought ^{was} a highly desirable ^{was} emphasis for Mission Meeting - I thought -~~ but which is a little hard to impose on fun night. So I ~~can't~~ had to cast about for a better topic.

I thought fleetingly of "George Washington was a Korean," which you've only heard about six times already. At least it seemed to fit the mood of the evening - but it is a little hard to adapt as a devotional. As imitation - yes - "As morning - you've got to be a Korean, like G. Wash" " " " you can't be a Korean - like G. Wash

Early this morning I thought my problem was solved.

Eileen woke up to tell me that she had a sermon topic for me. It's a habit she has. She thinks up the titles - and then expects me to write the books, or sermons. But this morning ~~it~~ I thought it ~~might be a providential answer to all my problems - the message~~ ~~I was looking for.~~ Not this time. Eileen was no help. Don't misunderstand me - Eileen is the answer to all my prayers. But

31 - Gospel journal.
 165 - Good to have eyes - Camp K. Howard p. 177.
 '01 - joy to the world
 464 - Many has broken
 140 - Rejoice the Lord is King.

[140 - Rejoice The Lord is King
 161] Joy to the world
 Mean Minute
 Many Has Broken

the sermon topic that had come to her so mysteriously in the night was this: "11:15; 12:15 and John 15." Now that has rhythm, and my, and a certain punch to it. Even a text: John 15. But when I asked her what 11:15, and 12:15 meant, she said, "I don't know. That's for you to work out." So I am not going to speak on the subject, "11:15, 12:15 and John 15".

I tried "laughter" in the Bible - and quickly left it. The references all have a reverse thrust. Actually there's no reason to by-pass silence, even on four

night - for the Christian life does have to rhythm: -
 Eccl. 3 1-9.

"a time to weep, and a time to laugh
 a time to mourn, and a time to dance
 a time to keep silence, and a time to speak."

To Weep
 To Mourn
 To Keep Silence
 Mean Minute
 Hymn 464

The Bible says
 ① Laughter
 ② Joy
 "I said of laughter, it is mad .. Eccl. 2:2
 "Sorrow is better than laughter. Eccl. 7:3
 "the heart of fools is in the house of mirth .. 7:4.
 "as the crackling of thorns under a pot, so is the laughter of fools .." Eccl. 7:6

But when I turned to joy I hit pure gold. Phil. 4 4-9.

2 Apr. 12 "I have much to write to you, but I would rather not use paper and ink but I hope to come to see you and talk with you face to face, so that our joy may be complete." So John says his letter to a close - and I do the same.

Closing Hymn 165 - Good to have Rejoice.

to shatter that foundation and destroy its unity. The more important women become in the life of the church, the more important become the purity and unity of their lives together in Christ. But it is reassuring to note that there was still no open break, no schism, and Paul is confident that with the help of their fellow Christians, including the "true yokefellow" (who was, perhaps, the husband of one of the two), the breach will be healed and harmony restored. So again he says, "Rejoice!"

Philippians 4: 4-9—Worry About Nothing; Rejoice in Everything

Rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer . . . with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and . . . minds in Christ Jesus. Finally, brethren, whatever is true, . . . honorable, . . . just, . . . pure, . . . lovely, . . . gracious, if there is any excellence, . . . anything worthy of praise, think about these things. What you have . . . heard and seen in me, do; and the God of peace will be with you.

Paul has three important things to say in this passage about the deep roots and wide reaches of the joy that drives out fear and calms anxiety.

1. It is, first of all, *a joy that begins in Christ* (vs. 4-5). Note how easily and naturally Paul works into his plea for harmony and joy a reminder that it takes more than a turning to each other to restore Christian unity in God's people. Three times he repeats the seminal phrase, "in the Lord": "Stand firm in the Lord" (v. 1); "Agree in the Lord" (v. 2); and now again, "Rejoice in the Lord" (v. 4). He is a good teacher. Repetition enforces the lesson he has already taught in ch. 2 that the power for Christian joy and unity comes not from man but from Christ, for being "in Christ." So sure is Paul of this power that he can dismiss the shadow of the quarrel from his mind, depending on Euodia and Syntyche to demonstrate openly what they already have in Christ, namely, the gentle and forgiving spirit that Paul calls "forbearance" (v. 5).

In that confidence the apostle turns again to the joy that never fails him, joy in the Lord, and adds the happy shout of the early Christians, which was their watchword and signal, the last word on the lips of the martyrs as they faced, with a joy their persecutors could never understand, the beasts and the fire and the sword. "The Lord is at hand." "Maranatha." He is with us now; and he will come again. So what is there to fear? Rejoice!

2. It is *a joy without anxiety that grows by prayer* (vs. 6-7). There is indeed absolutely nothing for the Christian to be anxious about, says Paul. In his book *The Adequate Man: Paul in Philippians*, Paul Rees quotes a physician's analysis of the "worries" he was called upon to treat as patients. "Forty per-

cent worried over things that never happened. Thirty percent of the worries analysed were related to past matters which were now beyond the patients' control. Twelve percent were anxious about their health, although their only illness was in their imagination. Ten percent worried over their families, their friends or the neighbors, although in most cases there was no substantial basis for the fears that were causing trouble. Just eight percent of the worries seemed to have some basis in conditions that needed to be remedied."

Paul's answer to all such anxieties, real or imagined, is, Take them to the Lord in prayer. That has a dangerous sound to it, to be sure. It could be just another pious platitude, except for the vitalizing little phrase that is attached to it: "with thanksgiving" (v. 6). Pray thankfully, says Paul, not anxiously, not adding to all your other anxieties by wondering how long it will take God to do all you are asking him to do. Paul does not promise that God will do what you ask. All he ever promises is that God hears prayer. But for the privilege of access to the very throne of God who would not be thankful, and who can fail but find peace in his presence? The verse that follows (v. 7) has brought more peace to more troubled minds than all the psychotherapy in the world, rightfully important though psychotherapy is even for Christians. There is somehow a healing, tranquil power even in the simple repetition of the verse: "The peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus." This is Paul's promise from the Spirit to the anxious. Perhaps in English the words are almost too soothing. Paul's actual language is almost military. There is no weakness in it, but power. "God's peace shall stand sentry, shall keep guard over your hearts," is how Bishop Lightfoot paraphrases it.

3. It is a joy that delights in every good thing (vs. 8-9). In v. 8, Paul moves from the world of a Judeo-Christian benediction into the clear, cold world of Greek philosophy. The list of virtues that he begins to enumerate is pure Greek. This is rare for Paul, who was all Jewish, and a little Roman, but Greek only around the edges. He was raised, however, in a Greek university town, and he was writing to a church in Greece, and he was no narrow iconoclast. All that was good in Rome he was willing to use for the gospel. Perhaps he is reminding his converts here that all that is good in Greece, too—all the truth and riches of the highest philosophy the world has known outside of Christ—this too can be used for the gospel.

There is a change in the language and in the atmosphere, but there is no real break in the continuity of thought. Paul has spoken, in v. 7, of the peace of God which keeps our minds in Christ Jesus. This is its protection and its source of strength, but the language might also suggest a restricting confinement. As if to correct any such misapprehension, in the next verse Paul begins to describe the high, free horizons of the Christian mind. It delights in all the greatest virtues, the loftiest goals that man anywhere and anytime has ever conceived: (1) truth, the goal of science and philosophy; (2) honor, the highest prize of human ethics; (3) justice (or righteousness), the aim of religion; (4) purity—the supreme virtue in personal morality; (5) meekness—and all that is best in art; (6) graciousness or praiseworthiness, the highest honor society can bestow—and why not add "humor"—the fun with a sense of humor will never make a
52 missing.

Senior Homiletics
Sam Moffett
October 2, 1941

Children's Sermon

THE CHINESE RING

When I was a boy (living far away across the ocean in Korea, I once visited the old, old Chinese city of Peking. There I liked to walk up and down the street of the silversmiths where the craftsmen would sit in their little open stores hammering and carving bright shining pieces of silver into all sorts of beautiful silver jewelry. There were great silver combs and platters, and tiny little silver snuff boxes, and delicately carved signet rings, but out of all the great, sparkling, silver array, one ring interested me most.

^{There was one ring in the street of the silversmiths. I found a ring}
(It seemed to be) made of four strands of silver, all woven closely together (in an intricate fashion) to form one solid silver ring. The ^{shopkeeper} (friendly little Chinaman) held it out to me to admire, and it was beautiful there in the bright sun. But when I stretched out my hand to take it up and look at it closer, as I touched it, it fell to pieces in my hand. (There was no longer any solid, shining silver ring there--it was just an ugly, twisted mass of metal in my hand!)

For an awful instant I thought I had broken the beautiful thing, (and I felt very badly.) But the little Chinaman smiled, and took the ring from my hand. (Right there as I watched him, he made a few skillful moves, (juggled the twisted pieces around,) and suddenly there was the ring again, bright, shining, and beautiful--perfectly put together ~~again~~ ^{once more}.

^{Isn't that}
Isn't that just what Jesus does for us? You and I are very

much like that Chinese ring. When God first made us, he made us as bright and shining and well put together as the ring when I first saw it. How I wish we could all stay that way. But we don't, do we? Some of us begin to tell lies; some of us begin to take things that don't belong to us; some of us get angry; some of us get all high and proud within. Before we know it, we're all shaken apart by sin, just as the ring was shaken apart in my hand.

Then, (of course, when we see what's happened to us,) we try to put ourselves back together again, and be good. (Sometimes it works for a day, but have you ever tried to be good for a whole week--say, the week just before Christmas? It is hard, isn't it. Now try it for a whole year.) You can't do it, just as I couldn't put that ring back together again. Even after I had seen the Chinaman do it, I fumbled around with those funny looking pieces of metal, and couldn't make a ring out of them. But he did it, and did it very easily, because he had made the ring. He knew all about it.

And Jesus knows all about us, because he made us. Don't try to be good all by yourself, you can't do it. Before you can live as Jesus wants you to, He must hold you in his hand and go with you, putting the tangled strands of your life back together in His way, not yours. He'll do it because he loves you. He'll take your twisted soul and make it strong and sturdy and beautiful as ^{it ought to be} the Chinese silver ring.

will told, children should get the
carry over in the analogy.

Be ready for what lies ahead: 2 words.

1) Come - Matt. 11: 28

2) Go - Matt 28: 12 - Go .. make disciples of all nations...

I choose the 2 words bec. they speak to 2 diff. & conflicting tendencies: -

a) Push heavily into action - build a better world.

b) Retreat from a world grown too hard & harsh. Find some house of rest - a small pure fellowship of understanding hearts

One stresses communion with Xt. The other resp. to world.

The first tendency - to immediate action: We see urgent need - "There is no time" for prayer & Bible study. Too passive. Get to work." Push really past your figure of an Lord. "Come & rest": "Rest!" we shout. "This is no time for rest. What the world needs is reform & revolution - steel, machine, food, mines. We've got to get to work!" So we run out shouting & hurry & push each other about like ants.

But listen: Wait! Why? Why is it so important to come to Jesus?

Why does he call us away from urgent work? This is why. "Of course you must go, but wait, first come to me. There are 3 things you must have before you go. And these 3 things only I can give.

1. Peace. When he says "I will give you rest," he means rest of soul, inner peace. Ang. - "Our hearts are restless... This is what he gives - a deep inner peace that all world & restless years ahead can never take away.

2. Power. It does no good to rush out into world without power to work. This comes only from union with Xt. Paul - the best life is to be "in Xt." - here Jesus uses a very simple illustration to describe it - "Take my yoke." Like Korean bullcart - his yoke is easy - it yokes us to power of universe.

3. Understanding. Learn of me.

THE CHURCH

(Two weeks on church planting). ^{Q. What is the church?} ^{Ans. I don't think it is what you probably think.}
I've been given the modest assignment of telling you all about the ^{the} church in 5 minutes: - which pretty well precludes the standard work-shop approach:

"What do you think the Church is, Mr. Busby?"

"Well, doesn't it have arches and flying buttresses?"

"Very good, but can't we think of it as more than a building?"

That takes too long. Some people do think of the church just as a building ^{which pretty well eliminates S.U.S.} ~~where's the church? There!~~ ^{we don't} But S.U.S. doesn't even own a bldg.

Most people think of the church as:

1. A congregation. But what kind of a congregation? "A vibrant, active" as one Pentec. put it, "for providing services on Sunday for that [small] sector of the community" that wants them? ^(Nelson, p. 42) A small original fellowship of "harmless, good-natured little people who want everybody to have a good time" A "worshiping community". But isn't the church larger than the local congregation.

2. A denomination. Ask most people what church they belong to - "Presb. - Meth." But what denominations? Where do we draw the line. ^{Presb.} Eugene Bell, May 5, 1895.

"The Church is composed of all the members of the various denominations here, and the different denominations have communion in turn, that is the Methodists - and

Presbyterians. Now there is one exception, and we don't know what he will do."

3. A tradition. ^{An historic eccl. tradition} Protestant. R.C. Orthodox.

4. The whole body of believers? The Christian Church.

"The Church is both holy and sinful. This is the fundamental root of the whole problem of the church, that it is a union of sinful souls with the Holy God."

But before we ask ourselves what we think the Chch is, and compare our own theories - & prejudices, I'd like to ask a prior question. What does the Bible say the chch is?

Severe limitation - the Bible word for chch - First in Mt. 16:18 "On this rock ^{in small} will

The NT word for chch - ekklesia, which is a word that comes out of the history of Athens, where the ekklesia was the convened assembly of all the citizens. I don't want to press the analogy too far, but this background & the word throws a lot of light on the meaning of the word church.

① It was an assembly. A gathering of people, not just a cluster of hierarchs, an office in Rome or Geneva or NY, or a disembodied idea, "the invisible chch". It was the gathering of the people of Athens.

② But not all the people. It was a gathering restricted to citizens. Those who had never had citizenship were excluded. So were those who had lost their civic rights. In other words ~~there~~ there were conditions that had to be met to belong to the ekklesia.

③ And it was a called assembly. It met in response to the summoning of a herald. Barclay comments on this analogy as it relates to the chch, "which is, he says, 'a body of people, not so much assembling together because they have chosen to come together, but assembling because God has called them to Himself, not so much assembling to share their own thoughts & opinions, but assembling to listen to the voice of God.'" (NT Wordbook, p. 35).

④ Finally, it was an assembly with the power & responsibility to act. It raised taxes, it declared war, made peace, elected leaders, decided policies. "It's power," says B "was to all intents & purposes unlimited". Except for one factor - And this is the last of the analogy. One final point.

(3)

(5). Its powers & responsibilities were limited only by one thing - the law of the state. So also with the chh, it ~~too~~ holds all its powers & exercises all its functions ~~under~~ within the framework of the law, the will, the Word of God.

So much for the background of the word for chh, ^{in the N.T.} ekklesia.

Perhaps I have time to make one final point. The English word, chh doesn't come from ekklesia - but it ~~too~~ has a point to make. It comes, probably, from another Greek word, κυριακος - which means, belonging to the lord. It is the word the NT uses for "the lord's Supper", & "the lord's day" - belonging to the lord. κυριακος became kirk in Scottish & chh in English - which goes to show that Scottish is closer to the lang. of heaven than English.

But the important thing is the meaning - the chh is the lord's. It belongs to him.

Reminded by the pictures - body of Christ
- the bride of Christ.

"The Chh is something like Noah's ark. If it weren't for the storm outside you couldn't stand the smell inside."

What do you think of when you think of the word church.

Building - Gothic, Colonial, straw-roof.

* Congregation - Local Union Ch. - of so what kind.

"a voluntary society assoc. for providing services on Sundays for that sector of the community which cares to take advantage of them" - Barclay, p 40.

Denomination -

Tradition - R.C. Prot Orth.

* Sum of the whole - the whole body of believers

The Bible - Ecclesiastic is the NT word for church. Never used for bldg: ^{summed by the herald}

In Athens - the convoked assembly of all the citizens. [A "called" meeting]

It had the power - it did the work - with one limitation - its decisions much conform to the laws of the state.

Its watchwords: equality (isonomia)

freedom (eleutheria)

The ecc - "a body of people, not so much assembled because they have chosen to come together, but assembled because God has called them to Himself; not so much assembled to share their own thoughts & opinions, but assembled to listen to the voice of God." - Barclay, NT workbook p 35.

Building - but a living building.

Body - It is thru the Chh that G^d acts. Not a mere fellowship of men.

Birth - Obedience.

"Chh" comes from κυριακος, i.e. "of the lord". Schmidt. p. 27.

Schmidt. Which is first, local or universal? "The orthodox Protestant puts the universal first; the liberal the local... perhaps (in) reaction against the hierarchy." - p. 2.

Mr Leonard - letter of warning from Hinckley Comm. warning of death if he continued his
activity with refugees - "It began, "To all missionaries, Methodists, Philanthropists
or other such self-right..." Dec. 1929

of Caleb Heathcote, colonial gov of N.Y. 1711-1713, it was said. "if the man of steady purpose
had no determination more sharply marked than any other, it was that the Ch. of Eng. should follow
the English flag, a safe, well-ordered polity, the decenter, & not the only road to heaven."

DISCIPLINE

"It was an inflexible maxim of Roman discipline that a good soldier should dread his
own officers far more than the enemy. Gibbon, Decl. & Fall.

Mr S. Wesley. "In order to form the minds of children, the first thing to be done
is to conquer their will. for by timely correction, they will contract a stubbornness...
I insist upon conquering the will of children betimes, because this is the only strong and
rational foundation of a religious education..."

Calvin's discipline -

Mr S. Wesley's discipline -

1976

JUN		6月				
日	月	火	水	木	金	土
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

6月
JUNE

9

(水) WED

陰 5月12日

壬辰

4309

JUL		7月				
日	月	火	水	木	金	土
			1	2	3	
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11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

John 3: 1-18.

MEMO

- C - Commitment - Christ
 H - Humility
 R - Righteousness
 I - Integrity
 S - Sharp
 T - Teachableness
 T - Tent in
 A - ~~Activity~~
 N - Nobility.

John to Nicodemus. - John 3:3
 3:16.

중요

기사

KEEP IT SIMPLE
John 3: 1-18.

FAITH - Rom. 1: 16-17. Knowledge -
Trust.

HOPE - Rom. 7+8. Sin - 7: 18-25

LOVE

The great Commandment:

Mark 12: 28-31

I Cor. 13. The Love Chapter.

What do we say when people suddenly
ask - What does it mean to be a Kn.
How do you I become a Kn.

Stories -

Yale prof. "All that"

Yale preacher. YALE. glad w/ MIT "

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ACTS message.

Who is the best - the greatest?

Matt. 18:1-4

Greatness - Matt. 20:26-27

Who has most degrees?

Who got best grades?

Who is the most popular?

Who has the power.

Jesus has different standards A Matt. 18:1-4.

① Who is child-like? Always learning
~~Who is a servant.~~

Child learns from everything.

Then comes a stop: "Sophomoric" - we don't know what we don't know so we think we know everything. We stop learning.

For you - to be great, to be "child-like" keep learning.

② Who is a servant? 20:26-27.

- Dick Halverson's outline

Philippians 1: 19 - 30.

ACTS 9/16/80

A. Paul's reasons for rejoicing: -

① The progress of the gospel. 1:12-14 ^{By them}

② ~~Church~~

2

" " By divison.

3. By deliverance - but how?

Whether by life or death.

Perhaps only by death. -

B. Three great passions of his life obliterate all
concern for himself. -

① His love for Christ. v. 21 "My Wish."

② His love for others. v. 24 "Your account"

③ His love for his work.

C. Christ is the secret of victory - but the you must
play his part. -

5 duties: Military metaphors: 1. Right conduct - shape up

① " v. 27. "manner of life"

2. Unity - close ranks

② v. 27 - "one spirit, one mind."

3. Courage - "be men."

③ " v. 28 - "not frightened by your opponents"

④ v. 29. "It has been predestined to you to suffer" 4. Suffering - "endure hardship"

⑤ v. 30 "engaged in conflict." 5. Involvement - engage the enemy.

Holt Adoption Program, Inc.

IPO Box 2536

Seoul, Korea

Phones: 73-3682, 73-9895

ACTS - May 26, 1950.



Harry Holt, Founder

"The Children whom the Lord hath given"...Isa. 8:18

Five lessons I have learned

Philippians 3:12f.; 4:8-13.

1. Don't envy someone else's spiritual experience. (Acts 4:9).
Py home
Peter, Paul; Timothy.
Abr. 2
2. Don't expect absolute certainty, or feel guilty about mixed motives. (Phil. 3:12)
" Phil. 4:6 - "Have anxiety" .. Phil. 3:17.
It is not for you to know times & seasons.
Mr. & Jacob.
3. Don't doubt past guidance. (Phil. 3:13 - what about Damascus?)
China -
4. Don't feel too proud of success, or be discouraged at failure. (Phil. 4:12).
"I know how to be abased" .. Phil. 4:12.
5. Take God always at his word..
Phil. 4:13.

How We Got Our Bible

I. The word Bible means "Books" - that is the oldest name in the Bible for itself - "the books" (Daniel 9:2). In the N.T. the word usually used is "the Scriptures" (i.e. the Writings).

The simple case of the word The Books, with no adj. - indicates they were regarded as superior to all other books.

Note that the word is plural - The Books, not The Book. The Bible is made up of many books. But Scripture is singular - The Writing. Perhaps this will remind us that though there are many books - with many authors - there is fundamentally only one author - God - directing and guiding all the human authors.

It has 2 divisions. O.T. - written in Hebrew (with a few passages in Aramaic)
N.T. - written in Greek.

It has 66 books - 39 in O.T. 27 in N.T.

Originally no chapters - prob. divided by Stephen Langton, Archb. of Canterbury (d. 1228)

Jews divided O.T. into verses

N.T. divided into verses at Geneva, under Calvin (by Robt. Stephens) in 1551.

How did we get this Bible - what does the Bible itself say.

① The Bible in the Ark:

The oldest part written down? The 10 Commandments, written on stone, deposited in the Ark. (Ex. 40:20).

The statutes were written in a "Book of the Covenant" (Ex. 20:23-23:33).

The Book of the Law - (written by Moses) was put by the side of the Ark (Deut. 31:24)

② Joshua added to the collection. (24:26).

So did Samuel, the Judge (I. Sam. 10:25) - he wrote about the kingdom "in a book".

③ Copies were made (Deut. 17:18-20).

How the Jews kept the Bible.

Eventually, ^(i.e. by 132 B.C.) 3 parts.

① The Torah - the Law or Pentateuch.

② The Nebim - the Prophets (Joshua, Judges, Samuel, Kings, Kings + Minor Proph.

③ The Ketubim - the Writings. Psalms, Provs, Job, Solomon, Ruth, Lam. Eccl., Esther, Dan, Ezra, Neh. Chronicles

~~Josephus~~ in Ant. J. Chant.

II. How it was written, (F. E. Bruce)

① Bibles are rolls of papyrus (Cyperus) - a reed, growing beside rivers. Lower ends stripped, dried flat - laid side by side & ~~joined~~ - then crosswise - and gummed. Such use goes back to 3,000 B.C. in Egypt. A normal size roll could contain the longest books of N.T. - Luke, Acts, Matt, John.

② Parchments - skin of sheep or goats, shined, scraped & dried. More durable than papyrus. "Parchant" comes from Pergamum. Calf-skin parchment is vellum.

③ Codex. A book with pages. Could combine several documents in one volume. Not used in N.T. times, but became popular from 2nd c. onwards.

Scribes wrote with pen + ink on papyrus or parchment. The pen was a reed, cut off & pointed sharp at the end. The ink was made with charcoal, gum and water.

But unlike baked tablets - on which Assyrians & Babylonians kept writing - the papyrus is not durable. Only preserved in dry air of desert (Dead Sea Tablets) - so the originals of the Bible mss. are not preserved. But they were copied over & over - one copy at a time - & handed down.

Who Wrote It?

The first person in the Bible who is mentioned as writing anything is Moses. He is said there to have written six things: -

- ① The memorial about Amalek (Exod. 17. 14)
- ② Book of the Covenant (Ex. 24. 7)
- ③ 10 Commandments (Ex. 34. 27-28)
- ④ The Itinerary of Israel in wilderness (Num. 33. 2)
- ⑤ The law code in Deuteronomy (Deut. 31. 9, 24)
- ⑥ The Song of Moses. (Deut. 31. 22)

At one time it was widely supposed Moses invented writing. Not true. We now have records written over 5000 yrs. ago - 1500 yrs. by Moses.

Many other authors.

The Form of the Bible (F.E. Bruce).

Look at the Bible. A collection of literature - mostly Jewish - written over a period of 1400 years.

Written from various places - from Italy in the West to Mesopotamia in the East.

Written by strange assortment of people.

Kings - Solomon.

Sheep herders

Soldiers -

Fishermen -

Princes - Esau

Priests

Prophets

Scholars - Paul

Doctors - Luke

All kinds of literature

History

Poetry - Psalms.

Letters - Paul

Law - Deut.

Biography -

Two Main Divisions

O.T. - in four sections.
(from LXX).

① The Pentateuch - Gen. to Deut.

② Historical Books - Josh. to Esther

③ 5 Books of Poetry & Others (Job & Song)

④ Prophets (Is. to Mal.)

That originally 3 sections

① Pent - law

② Historical - Prophets

③ Ketubim - writings

Main emphasis is history. (Gen. to King) - History of the human race to 562 B.C. (Bab. Capt.).
God is the Lord of History.

~~N.T. is three sections~~

Names of English B from LXX - Genesis (Origin), Exodus (Departure) etc.

Original Heb, named by first imp. word - Bereshith (In beginning), Shemith (Name) etc.

The N.T. - in three sections

- ① Narrative books (5)
- ② Epistles (21)
- ③ Apocalyptic (1) - Symbolic history

III. How it Was Chosen & Preserved.

Cf. Joseph Smith's Manuscripts.

1. The O.T. - In Lk. Jesus refers to the Scripture - "the Law of Moses, & the prophets & the psalms" - the three Heb. divisions of the O.T. He refers to it there (Lk 24:44) as ① authoritative - from God.
 ② canonical - i.e. the writing is also authoritative

In Jesus time there was still discussion about the inclusion of some of the writings in the canon.

- Proverbs
- Ecclesiastes - seemed a little unorthodox
- Song of Solomon
- Ester - did not contain words of God.
- Job

But at Jamnia, in 70 A.D., just before fall of Jerusalem, the Sanhedrin rec. them as Holy Script. Some wanted to include other books - Wisdom of Jesus & Sirach (Ecclesiastes No. became Apocrypha). As did some other books in Greek version of Heb - which were important for Jewish history, but were not regarded as canonical since rabbis believed that the gift of prophecy ceased after the return from exile.

2. ~~Apocrypha~~

Christ:

The earliest list of O.T. books drawn up by Melito, bp. of Sardis ca. 170 (he said he found it in Syria). Preserved by Eusebius, first of historians but he does not mention Ester. Neither does Athanasius in his list (AD 367)

Perhaps the three divisions of the Heb O.T. reveal the three stages by which the O.T. books received recognition as divinely authoritative - first Pent. and prophets, and finally, the Writings, after the Exile.

In Jesus - all we need to know is that our Lord accepts the O.T. as the Word of God.

2. The N.T.

It has been said - The O.T. possesses a higher guarantee of its canon than the N.T. - for it himself accredits the O.T. authority. The Bible of the early Christians was the O.T.

Where does that place the N.T.? Lower? Not really. See Jesus' "prophecy" accreditation of the N.T. - John 14:24; 16:13. "The Holy Spirit shall guide you into all truth."

But who collected the writings? Made them authoritative -

- 1) Until 60s - no collection existed. Not needed. Syncretism still alive
- 2) Peter Mark enters his life - filling Peter. - Finally John - near end of c.
- 3) About time of John's writing - the four gospels collected as one book. Before Rome had Mark, Syria had Matthew, Gaul had Luke, Ephesus had John. The book was called The Gospel.
- 4) About same time, Paul's letters were collected as a book. Called The Apostle.
- 5) Then came a disturbing event. A heretic, Marcion, produced his own collection! 2 sections.
 - The Gospel - only Luke - and only parts of Luke, non-Jewish.
 - The Apostle - only Paul (exc. Tim. & Titus). Edits out all ref. to God of Israel.
- 6) So orthodox church leader replied reaffirming the canon: -
 - 4 gospels, not 1.
 - 13 Pauline letters, not 10.
 - Acts & other apostolic writings.

Tertullian - doc. of Pothycap, doc. of John Cornfan, - about 150 A.D.

Some books allowed to be read in church for edification - but not as Scripture.

Barnabas
Shepherd of Hermas
Clement to the Greeks.

Origen (230 A.D.) does not ~~include~~ ^{omit} Hebrews, 2 Pet. 2+3 Jn. James, Jude, Barnabas, Shepherd, Hermas

Eusebius (325) - excepts James, Jude, 2 Pet., 2+3 Jn.

First list of 27 presently accepted - Athanasius Easter Letter, 367 A.D.

First Ch. Council - Synod of Hippo 393 A.D. merely records N.T. previously recognized authority. The church did not make the N.T.; the two grew up together - Forbes-Jackson, *Handbook of the History of the Church*, p. 21.

(6)

Bible -
Papyrus
Parchment
Moses - & other writers
form: OT (4)
NT (3)
Canon - who and.

The Texts (FF Bruce).

1. O.T. - Exciting discovery - the Dead Sea Scrolls, 1948.

The oldest Heb. text - Isaiah, from the Dead Sea Scrolls (1st AD. to 2nd BC).

Reconstructed with other books - from 40,000 fragments, making 500 books,
of which 100 are OT books in Heb. Only OT book missing is Esther.

Why so exciting - 1000 yrs. older than earliest Heb. texts previously
known. by 1000 - oldest mss. in Liverpool 916 A.D.

Why no earlier ones? Rabbinic regarded them as so holy, that when
Bible mss. became worn out - they were buried reverently

Scribes - extremely careful. Counted each letter how many times it
appears in each book.

When they edited text very careful to indicate - for ex. in
~~Deut.~~ ^{Judges} 18. 30 - the priest who officiated at grossen ungodly sanctuary was
grandson of Moses. Scandal. So editors inserted a letter to
make it read Muramseh (wicked kg.) not Moses. But carefully
copied the extra letter beneath the line

So also the word for God - YHWH (only to be found when
High Priest writes H^hy J H^hies. So in public ready used
vowels for lord, with YHWH = Jehovah (filling Tyndale), rather
than Yahweh, the original word

N.T. -

No originals. But so also Caesar's Gallic War. - 90 yrs. later.
Herodotus & Thucydides - 1300 yrs. later

But 5000 Greek NT mss. extant

Oldest of all - about 135 A.D. - the Jn. Rylands fragment. some verses of John 18.

Next forms - Codex Sinaiticus - about 350 A.D. - whole Bible.

discovered 1844 by Tischendorf. Bought for Soviets for \$50,000 in 1933 by Britain

Codex Bezae - presented to Cambridge U. Lib in 1581 by Beza. Its chief treasure.

5^a - a 6^b - c. - Gospels - Acts in Greek + Latin

①

great center of copy.

- ① Alexadus - Suanicus (Am. St. Version)
- ② Caesarea - used in Jerusalem.
- ③ Antiochian - old Syriac to Chm - with variants.
- ④ Western - Augustini. This is a longer, expanded text.
- ⑤ Byzantini - Const. became the Textus Receptus. Brown & Sykes (1845 Jones).
- edited the others.